Christian Life

THE MAGAZINE [redacted]'S CHRISTIAN

JUNE • 1953

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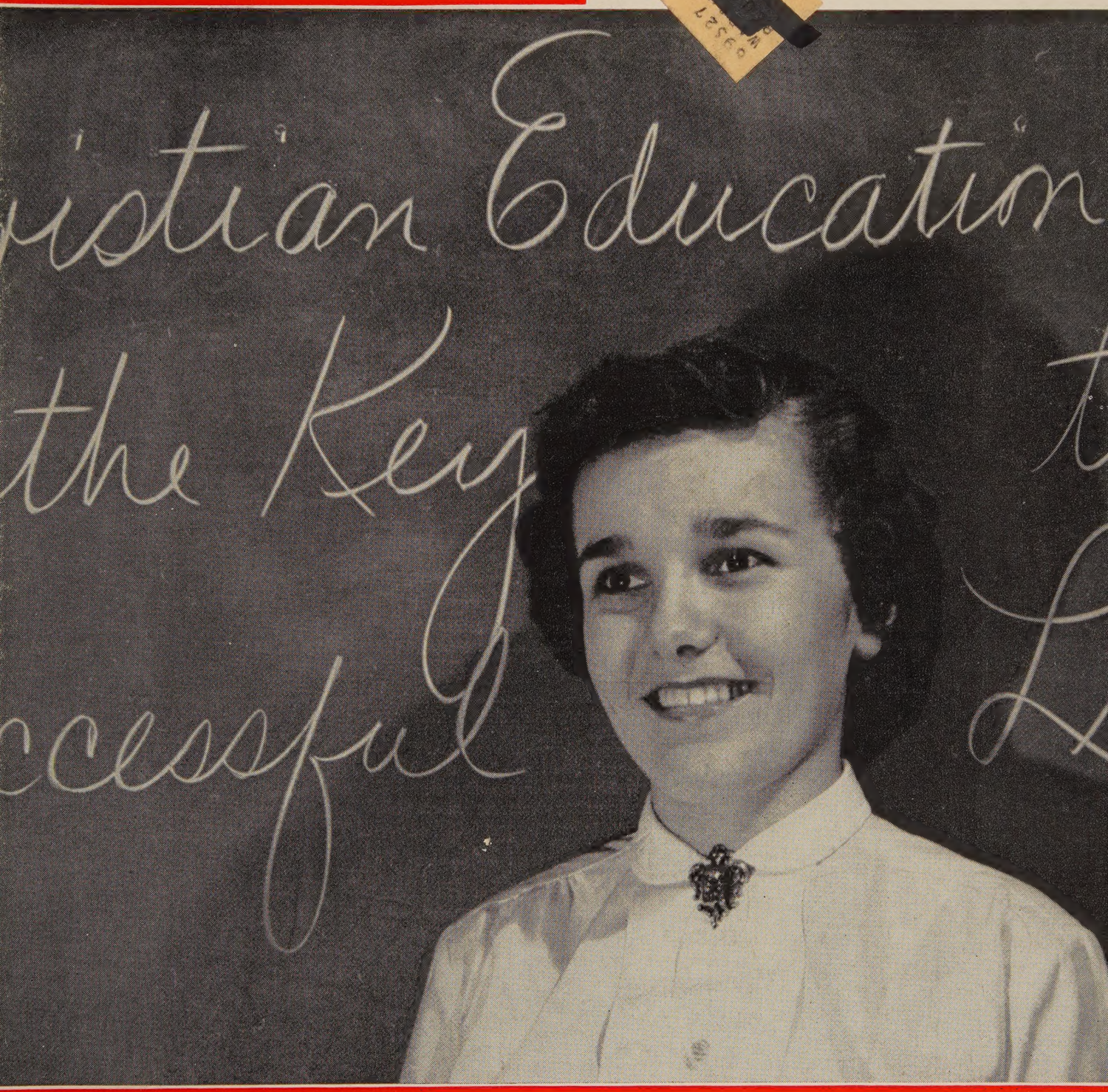

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★ Find 70 Bible Scrolls

Christian Education in Action

Christian character is **ESSENTIAL TO**

NATIONAL DEFENSE...

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If a young man can have only one or two years in Bob Jones University before serving his country in the armed forces, he should come to Bob Jones University for even this year or two of character-preparation and spiritual, moral, and intellectual training so essential to equipping him for a position of constructive leadership in these days of national crisis.

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GREENVILLE, SOUTH CAROLINA

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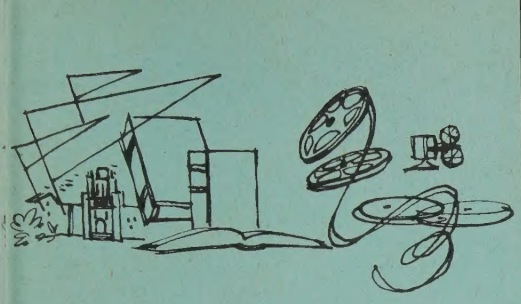
ACADEMY AND JUNIOR HIGH SCHOOL COURSES IN CONNECTION



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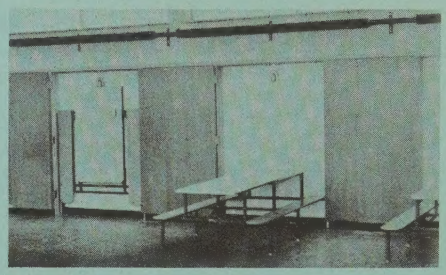

For further information on wall bench tables, check item T97-B on next page.

New Classroom Seating

With the simple attachment of a tablet arm, Brunswick's classroom chair becomes a tablet arm chair. This simple addition of a detachable tablet arm demonstrates the exclusive Brunswick 4-in-1 feature which enables the basic classroom chair also to serve as a tablet arm chair, a guest chair or a chair desk.

For further information on classroom seating, check item T97-A on next page.

The "write-angle" top of the tablet arm with a five-degree slope provides added writing comfort by placing the writing paper at a normal writing position. This tablet arm is available in either right or left hand units, and it supplies almost 300 square inches of working space. The tablet arm comes in a choice of durable 5/8" thick plywood with or without a plastic facing or in a ¾" thick solid wood top.

The completely new concept of comfort and design which marks Brunswick's entire line of classroom furniture is evident in the tablet arm chair. The exclusive unistructure frame gives complete support without relying on the chair seat or back as a bracing factor. The resilient structure, combined with rubber-mounted floor glides, provides comfort and quietness.

A book rack is available as an optional item on the tablet arm chair. This wire-constructed rack avoids the usual dust-catching tendencies of most book racks.

Brunswick's tablet arm chairs are offered in seat heights of 16, 17 and 18 inches.

Wall Bench Tables

Immediate conversion of school rooms and other school areas into multi-purpose rooms is possible and practical with the new Erickson 8-foot Wall Bench Table, manufactured by Haldeman-Langford Manufacturing company of St. Paul.

The Erickson Wall Table is 8 feet long. Benches are attached as part of each unit and fold and unfold *with* the tables. Designed to hang from the wall when not in use, the entire table folds up to within 4 inches from the wall surface. The table may also be recessed 6 inches into the wall and enclosed with folding doors. Or the table may be mounted on an existing wall and paneling built into the depth of the table. A simple and practical method of hanging is to mount the table on the wall without an enclosure.

Areas such as classrooms, gymnasiums, corridors, study halls, cafeterias or kindergartens are instantly converted into multi-purpose rooms. Time, labor and upkeep ex-

FOR MORE INFORMATION . . .

Place a check mark alongside products and services advertised in this issue on which you want more specific information.

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- ☐ 3rd—Winona Lake Chr. As.
- ☐ Back—Wheaton College

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pense are saved and confusion is eliminated. Floor cleaning costs are reduced up to 80 per cent.

Tops are of tan linen Formica, machine-bonded to a waterproof, plywood core with a Formica backing sheet. The top edge of the molding has a raised lip to prevent spillage from table to the joint table top core.

Quick Copier

A new office machine for the rapid production of multiple copies of letter-sized papers, has just been announced by the Eastman Kodak Company.

This unit, known as the Verifax Printer, is said to be a unique invention, in that three or even more copies, costing less than 5 cents apiece, can be made from a single matrix sheet. These copies are same-size, black-on-white duplicates of the original material and are immediately ready for use.

For further information on Quick Copier, check item T97-C below.

With the new printer, one photo-exact copy can be obtained in about 50 seconds, and three copies in 60 seconds. Copies are long-lasting, have good legibility, and can be referred to, written on, mailed or filed as desired.

Copies can be produced in any office under ordinary illumination. The only service connection is a 110V outlet.

Copies can be made from practically any typed, written, drawn, or printed original through the 8½ x 11 inch size, including books and magazines and other pages printed on both sides. They may be produced by anyone with only a few minutes instruction on how to operate the Verifax Printer.

The Verifax Printer utilizes the familiar "reflex printing" method. The sensitized matrix is first placed on top of the lamp bank built into the top of the printer. The letter or document to be copied rests face down, on top of the matrix. Exposure is controlled by an electric timer built into the unit.

Extra copies of the document may be made as rapidly as the matrix can be re-inserted in the activator and withdrawn in contact with another sheet of Verifax Print Paper. Copies from the matrix can often be made on regular paper or blank office forms instead of Verifax Print Paper. A number of commercial office papers have been found satisfactory.

For further information on lawn mowers, check item T97-D below.

Power Lawn Mowers

Sensation Mower Inc. is marketing two new 1953 models with a special double-mulch feature.

While small clippings drop to the ground, air action of the blade throws larger clippings through a discharge spout between the rear wheels and onto the uncut portion of the lawn.

The next time around, these larger clippings are again lifted into cutting range by the air action of the blade and shredded so small they drop through the grass blades to the ground where they form a mulch and help retain moisture.

This new feature makes it possible to have a carpet-smooth lawn with no raking if the lawn is cut regularly.

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Your Faithful Church Assistant
REVERE TAPE RECORDER

Ready at a finger's touch to add interest to your church services, committee meetings, and Bible classes! Quick to act as a musical accompanist or to record important sermons and reports. A helpful aid in rehearsing choir numbers, religious plays, Bible messages. The "voice" that cheers shut-ins with its recorded church services!

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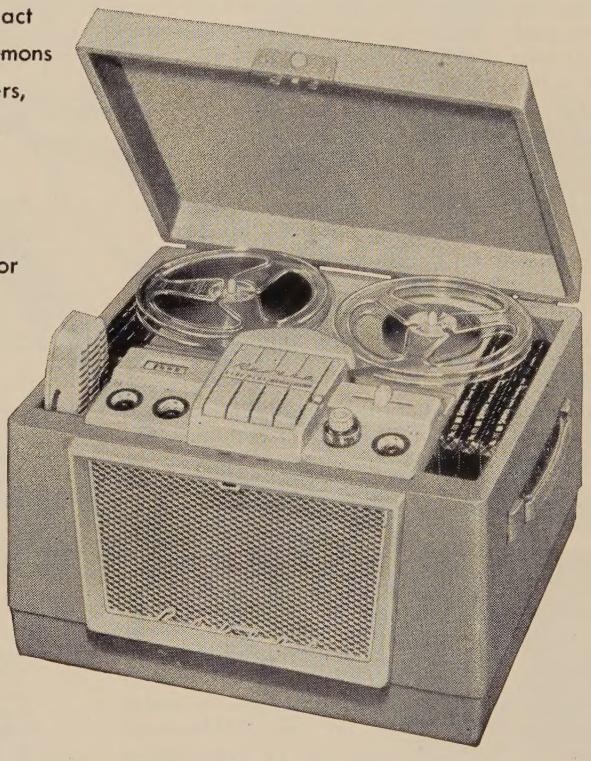

Model T-700—Revere "Balanced Tone" RECORDER. This new model brings you performance and quality heretofore obtainable only in costly professional broadcast equipment. Exclusive Index Counter permits instant location of any part of recorded reel. Automatic "keyboard" controls and many other outstanding features. Complete with microphone, radio attachment cord, 2 reels (one with tape) and carrying case, **$225.00**

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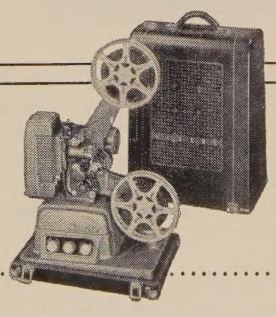

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Christian Life

THE MAGAZINE FOR TODAY'S CHRISTIAN

Winner of Oklahoma Baptist University Award for Distinguished Service in Christian Journalism during 1948

JUNE • 1953 *Volume* 15 *Number* 2

In This Issue

THIS MONTH

This month many Sunday schools and churches are in despair. From Maine to California, in large auditoriums and tiny chapels, pastors, Sunday school workers, deacons and elders bury their head in their hands in utter discouragement.

At first they blamed it on bad weather and said the lack of interest among their church folks was only temporary. But it wasn't true.

Some of them fortunately will try to do something about it. And we know that some will turn to CHRISTIAN LIFE. Noticing the fly leaf inside the front cover that offers further information on Sunday school and church products, these alert church workers will check pertinent items and send the coupon in to CHRISTIAN LIFE.

In our editorial offices our Readers Service director will open their inquiries and quickly send them on to proper manufacturers who can aid the desperate church organizations. In a short time the needed information will be furnished and necessary supplies obtained.

Our experience shows that about two months hence these alert church workers will no longer be discouraged. Their Sunday school losses and dropped church members will be re-gained and the prospect to continual increases physically and spiritually will be the opportunity of the church.

We invite you to turn back to the fly leaf and see what you need in your work. After you send the coupon in, we'll help you in every way we can.

COVER: Pretty Carol Le Vahn, sophomore student at North Park Junior college, symbolizes the hopeful future of Christian education, this month's magazine theme. Graduating from the two year college this month, the 19-year-old, 5′ 5″ brunette plans to return to her native Minnesota next fall to enter nurses training. Last fall at the Mission Covenant school, she reigned as Homecoming queen. She majored in the college's pre-nursing course.

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NEXT MONTH

How to improve your church outside and inside, from the steeple to the basement will be presented in next month's big building and equipment issue. You're sure to benefit richly from all the helps and ideas which will aid you in establishing an up-to-the-minute program.

Again we have an exclusive photographic interview for you. This time it's with a Christian psychologist. Our able interviewer, Dorothy Haskin, will give you Dr. Clyde M. Narramore's answer to the question, "Has psychology anything to offer the Christian?"

We've all heard about the Prodigal Son, but this time a heart-warming story about a prodigal father will be brought to us by Josephine Bullifant, a Zondervan prize-winning author who wrote *Forty Years in the African Bush.* This touching, human interest episode will reach into your heart.

CHRISTIAN LIFE is published monthly at 434 South Wabash Avenue, Chicago 5, Illinois. Copyright, 1953, by Sunday Magazine, Inc. Entered as second-class matter, July 6, 1948, at the post office in Chicago, Illinois, under Act of March 3, 1879. Additional entry as second-class matter at Cincinnati, Ohio. Subscription $3 per year; two years $5 in U.S.A. and Canada. Foreign subscription add $1 a year for postage. **Change of address:** six weeks' notice is required. When ordering a change, furnish address imprint from a recent issue. State exactly how magazine is addressed. Change cannot be made without both old and new address. Including postal zone.

the shoe clerk who made history

GOD'S WORD IN ACTION • SERIES NO. 5

because he believed God's Word . . . all of it . . . to be of prime importance

In the back room of a Boston shoe store, a Sunday School teacher who came to call on his pupil stayed to pray with him. In that prayer meeting a new life was born. Dwight L. Moody, the young shoe clerk, became a new creature in Christ Jesus.

In the weeks following Moody's conversion, God's Word took on new meaning for him. He saw in its pages the only solution for all of the soul-sickness of mankind. And in his heart he knew God had chosen him to be a channel through whom that message could be carried to lost and dying men.

Impelled by the conviction that only God's Word could meet men's needs, Moody went forth from that shoe store to evangelize hundreds of thousands around the world. History will long remember him as a man with a message from God.

The Bible—God's Word—still holds the answers to all the problems of living. Give this priceless treasure to your Sunday School pupils, from the tiniest toddler to the oldest adult. You can do just that with ALL-BIBLE GRADED SERIES Sunday School lessons. Christ-centered, teaching the entire Bible from cover to cover, these lessons are carefully tailored to meet the requirements of every age-group from the cradle through adulthood. For detailed information on how you can give your Sunday School the entire Bible with ALL-BIBLE GRADED SERIES lessons, send today for your free copy of the book—HOW FIRM A FOUNDATION—available in the 1953 edition.

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Readers Write

Are We Missing Something?

Is the day of miracles past? Myrddin Lewis asked this question in "Are We Missing Something?" published in *Christian Life's* April issue.

While admitting that some supposed miracle-workers have gone to extremes, Lewis questions whether many evangelicals have gone to the opposite extreme in rejecting all possibilities of a miracle-working God for our day. He asks soberly, "Are we failing to see the power of God because we are afraid of its manifestations?"

Using the text, "Jesus Christ, the same yesterday and today and forever," Lewis pleads with evangelicals to shake off their fear of the miraculous lest we possibly lose "the great spiritual awakening for which we are all praying."

In response to the article, evangelical leaders of every stripe wrote straight-forward opinions. In fairness to all positions, *Christian Life* utilizes the Readers Write columns this month to present their views.—*Eds.*

Extremely Fallacious

I must say that I find the reasoning extremely fallacious. . . . There is no *a priori* reason to deny that display miracles may take place in accordance with the will of God at any given time, but now that we have the completed canon of Scripture, it is reasonable to suppose that God may choose to place the emphasis upon scriptural evidence rather than display miracles. . . . When God chooses to give display miracles no one will need to seek for them.

New York, N. Y.

J. Oliver Buswell, Jr., *President*
Shelton College

* * *

. . . my comment on the article, "Are We Missing Something?"—I would say that we are not.

Los Angeles, Calif. J. Vernon McGee
Church of the Open Door

* * *

I cannot feel that I am missing very much that God has to offer when I preach the Gospel and see men made over by the power of God and fitted for Heaven. . . . Would it enhance this program for gospel preachers to major on divine healing and let the Gospel take second place?

Memphis, Tenn.

Jimmy Stroud, *Superintendent*
Memphis Union Mission

* * *

The author . . . fails to produce one Scripture to back up his premise. He quotes the Scripture, "Jesus Christ the same yesterday, today and forever" as his one scriptural basis of this principle that the day of miracles and the signs of yesterday should be exercised today. Jesus Christ is the same, but that is not the point at issue. The point at issue is, "Does He work the same in all generations?" Lewis has given no Scripture to prove that premise. From the realm of experience Lewis cites instances of healings in our day and leaves the readers in the position of accepting his opinion without scientific evidence. He has absolutely failed to prove his point. . . . The author does not reckon with the possibility that the need may be in the spiritual realm, such as the infilling of the Holy Spirit, rather than the physical realm of divine healing. My personal reaction to the article is that it will stir up considerable confusion in the minds of uneducated people.

Elyria, Ohio Ralph Neighbour
Church of the Open Door

* * *

Wrong Emphasis

The introduction of Mr. Lewis' article is excellent. It presents the consciousness that is in our brother's heart and in the hearts of many of us, namely, the longing for a greater evidence of the Spirit's power. This is good. However, I cannot see how Mr. Lewis presents any solution whatever to the problem. . . . It is not "something" that we are missing, but rather the recognition of, and the response to, Someone, the blessed Holy Spirit of God. Bodily healing may be one of the evidences of His poured-out power, but certainly not *the* evidence. Surely we are agreed that there is no gain if a body is healed and the soul lost.

Bristol, Pa. Lehman Strauss
Calvary Baptist Church

* * *

I am inclined to doubt the emphasis that divine healing has the same import for our day that it had in the beginning of the early church. . . . I am sure that God receives greater glory sometimes through the patient suffering of His children than through their healing.

Huntington, Ind.

Elmer Becker, *President*
Huntington College

* * *

I think this article would have been much stronger had he drawn his illustrations from the area of victory over sin and hate, rather than the area of physical healing.

Seattle, Wash.

C. Hoyt Watson, *President*
Seattle Pacific College

I have read the article carefully and find a great deal of merit in it. It is my feeling, however, that our supreme need is a personal surrender to the Holy Spirit whereby He may work in us and through us according to God's good pleasure. Such a surrender will enable God to work out in our time whatever He may desire to accomplish, whether it be according to the New Testament pattern or otherwise. The emphasis I would make at this point is that rather than saying what the pattern should be, it is for us to yield completely to the Spirit of God. . . .

Atlanta, Ga. Paul S. James
The Baptist Tabernacle

* * *

I must confess that my thoughts are not crystal clear. Undoubtedly thousands of us who are attempting to live the Christian life in this day are conscious of ineffectiveness in many areas of our witness for Christ and do have a genuine longing for a more effective ministry, as well as for a more satisfying experience of the grace of God. I am genuinely desirous of living a Spirit-filled life and of manifesting the fruit of the Spirit. I am not too greatly concerned about some of the manifestations that are more in the realm of the miraculous and I am fearful that an endorsement of such spectacular things might encourage a flame of fanaticism rather than the simplicity of the Gospel of Christ.

Boston, Mass. T. Leonard Lewis, *Pres.*
Gordon College

* * *

While I agree with the writer that our unbelief relative to God working miracles today as He did in the days of apostles may have robbed us of spiritual blessings, I do not believe I would venture the suggestion, as he does, that this attitude may be the moving factor in having hindered a great spiritual awakening in this age, for which we are praying. I am still old fashioned enough to believe that II Chronicles 7: 14 gives us the secret. . . .

Chicago, Ill.

David H. Johnson, *General Director*
The Evangelical Alliance Mission

* * *

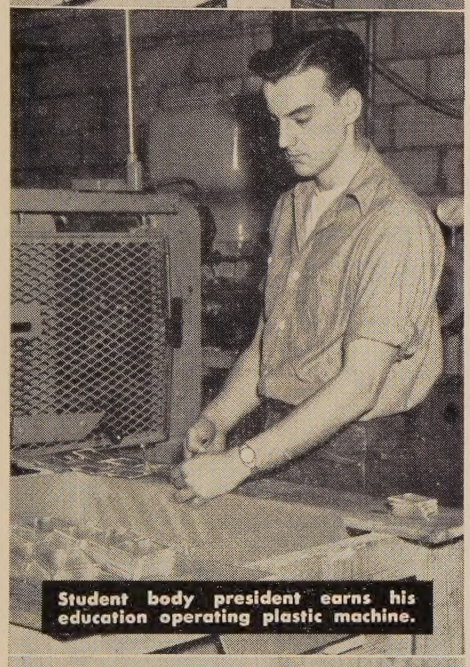
If I may humbly suggest, the thing that we are missing is our failure to show obedience to God which makes possible the demonstration of His power and love through the church to a sin-sick and stricken world.

New York, N. Y. William Ward Ayer

* * *

Certainly we concur with your writer in possessing personally and in sensing among other believers a deep heart-longing for a demonstration of the power of God in the preaching of the Gospel and in the lives of His people today. We must confess that all too often we stand helpless before many of the crises of life as though the Lord God Omnipotent did not reign and as though

4-hour shifts help this senior reach the goal of graduation.



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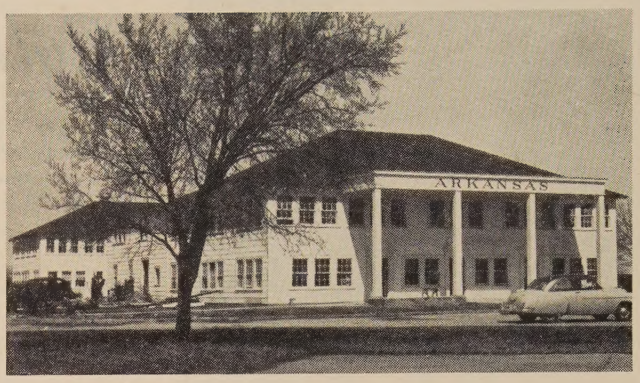

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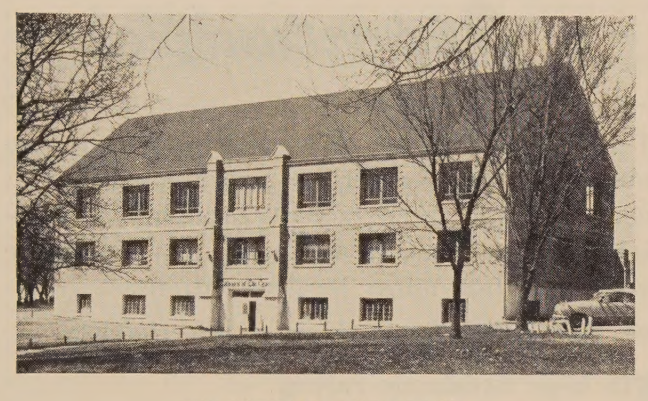
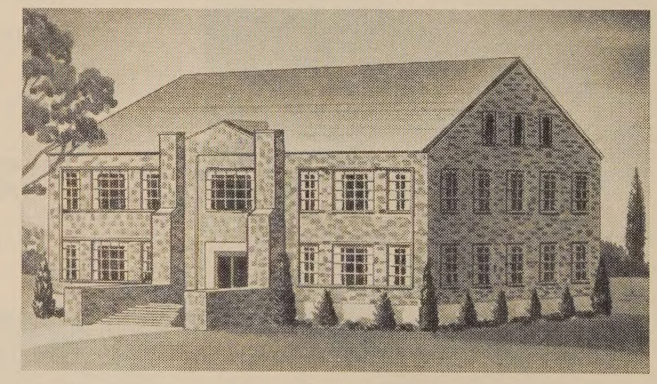


CATHEDRAL BUILDING
To be dedicated September 14th

THE CATHEDRAL OF THE OZARKS: The last unit of our Cathedral Building is a chapel built in memory of our boys who went overseas and failed to return. When completed, it will be finished throughout in walnut cut from our own timbers by our own mills, run through our own dry kiln and finished by our Furniture Department. September 14th, the opening date for the fall semester, has been set as the probable time of the dedication of our beautiful, commodious Cathedral of the Ozarks. Portions of the structure already completed and in use are a large auditorium and a three-story classroom, music and radio section. The first floor houses our Music Department with its class and practice rooms. The second floor contains many additional classrooms. The third floor contains the offices, studios and classrooms of our Radio Department. This beautiful radio addition, dedicated April 12th, is headquarters for our four radio stations. The beautiful memorial chapel, nearing completion, is on the far side of this three-story structure.

OUR LIBRARY BUILDING: As has been announced, Christian friends anonymously have provided funds for the completion of our new Library which we hope to dedicate December 31st. In the last issue, we announced the fact that sixteen buildings had been built on College Hill. We are happy to say, and thankful to our God, that when this building program is ended, John Brown University will carry no mortgage debt and no burden of open obligations. Our motto, in connection with "Training Youth to Live," since 1919, has been "We Build." Here on College Hill, with students from forty-one states and several foreign countries, we are building in the Christian faith a great plant dedicated to Christian Americanism. At the same time, we are building leadership in young men and young women trained for this highly specialized age who are being taught to honor God and serve mankind.



LIBRARY BUILDING
To be dedicated December 31st

In the next issue, we will tell the story of our endowment which, by next year, will be of sufficient size and kind to guarantee the future of the John Brown University at its present level of operation. To our friends and helpers everywhere, we send heart-felt thanks and appreciation.

JOHN E. BROWN, Sr.
Founder

JOHN E. BROWN, Jr.
President

For information write Dr. John E. Brown, Jr., President

JOHN BROWN UNIVERSITY
Siloam Springs, Arkansas

He did not say, "Command ye me concerning the work of my hand." . . . But is not His transforming power in the realm of the spiritual the greater work of which He spoke?
Portland, Ore.

WILLARD M. ALDRICH, *President*
Multnomah School of the Bible

* * *

. . . It does not worry me at all that God is not providing instantaneous cures for the body, but it does distress me deeply that we see so few tears in the audience, so few really convicted of their lost condition and their need of Christ. It seems to me that this lack should be the deep concern of our hearts and not the physical part of it. What would these people do if they were healed? Why should God be healing the sick? Large numbers of those who want healing have no intention of becoming valuable members of the church. They simply want to get rid of their sickness so they can be well and enjoy life.
Kansas City, Mo.

WALTER L. WILSON, *M.D.*
Central Bible Church

* * *

The missing ingredient in Christian circles today is the Holy Spirit's presence *in power*. He is always present where believers gather; but He is not always present in great power. . . . But the New Testament holds in the forefront not the charismatic signs, but rather love, and the ethical fruits; the Spirit is the source of a distinctive moral life, born and sustained supernaturally. He is, above all, the Holy Spirit. To crowd this to the margin, in the quest for miracles in the usual sense, is to omit what the Scriptures place first. . . .
Pasadena, Calif.

CARL F. H. HENRY, *Professor*
Fuller Theological Seminary

Worthwhile

I am grateful for every evidence that Christian leaders are prayerfully considering the reason for our lack of greater fruitfulness in the service of Christ.
Columbia, S. C.

G. ALLEN FLEECE, *President*
Columbia Bible College

* * *

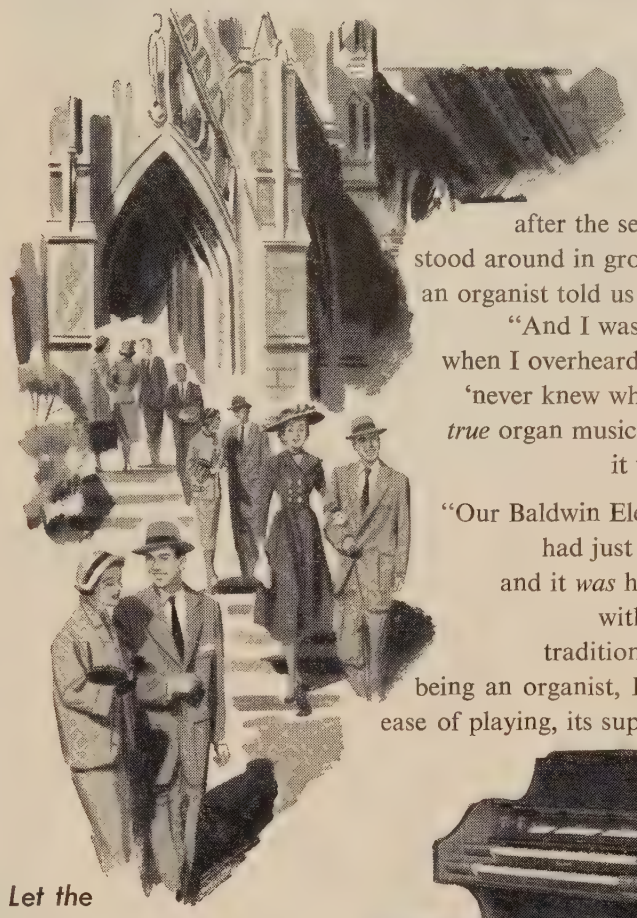
Myrddin Lewis has spoken my own heart while he spoke his in the article. These pertinent questions cannot help stirring up all of our hearts to seek God once again for fresh, New Testament power.
Chicago, Ill.

ROBERT A. COOK, *President*
Youth for Christ International

* * *

I trust the article will accomplish a lot of good in making many evangelicals search their own hearts to see that they are not only right in doctrine but also filled with the Spirit. . . . As one who is vitally interested in world evangelism in our Conservative Baptist Foreign Mission Society, I recognize that what we need in our Conservative Baptist churches is an outpouring of the Holy Spirit that will make us not afraid to become "God-intoxicated men and women," as the early Christians in the Book of Acts were accused of being. May

"I overheard them talking about the Baldwin on the Church steps . . .



after the service everyone stood around in groups chatting," an organist told us the other day. "And I was really pleased when I overheard someone say: 'never knew what a difference *true* organ music could make—it was heavenly!'

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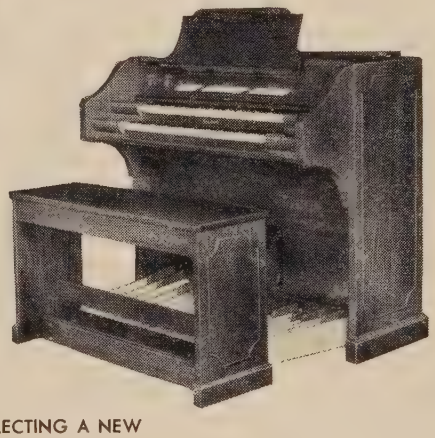

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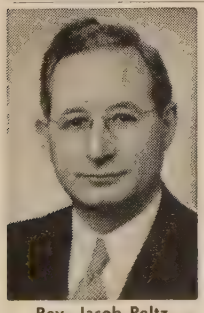

Rev. Jacob Peltz

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God help us not to be afraid to have that spiritual power that will once again cause the world to look with wonder and amazement upon the accomplishments of the saints and because of it cause many to "believe."

Chicago, Ill.

VINCENT BRUSHWYLER, *General Director*
Conservative Baptist Foreign Mission Soc.

* * *

First let us remember that the biblical order of healing is for one who has an affliction and faith to call for the elders of the church. It is not for some preaching elder or possibly some woman preacher to invite everybody to come and be healed. I think our modern evangelical movement should clearly differentiate itself from all so-called healing movements. . . . I believe that Mr. Lewis has put his finger on something. In my ministry in Boston, I have seen people healed. I myself have been healed. But healing is not the only manifestation of spiritual power and should never be confused with it.

Boston, Mass. HAROLD J. OCKENGA
Park St. Church

* * *

I have read with great care and intense interest the article by Mr. Lewis. Strange to say, many of these questions have been in my own mind for the last two or three years. . . . I do believe God is able to perform miracles, including those of healing, at any time, and there are occasions when the evidence is indisputable that a miracle has been performed. . . . I have not yet come to the place where I believe that God gives healing gifts to certain men, though He does heal in answer to prayer. . . . Generally this claim to the gift of healing is accompanied by the matter of tongues, attributed to a special anointing or unction of the Holy Spirit, these groups supposedly being the recipients of unusual power given by the third Person of the Godhead. Now the Holy Spirit is our divine teacher. He is the one who most clearly reveals to us the meaning of the Holy Scriptures. Is it not strange then that these who profess such gifts of the Holy Spirit are not unusually equipped in biblical exposition? The truth is, they do not even pretend to be Bible teachers. . . . I am glad that the author of this article admits the unsavory schemes to which some of these men who claim healing gifts have gone. . . . However, my mind is open on this subject of healing.

Pasadena, Calif.

WILBUR M. SMITH, *Professor*
Fuller Theological Seminary

* * *

Because fanaticism and wildfire has driven some Christians to the other extreme, namely, that there is nothing of the supernatural for this gospel age, I believe we should not be afraid of the miraculous; rather, we should continue to believe the last promise made by the Savior before His ascension, "Ye shall receive power after that the Holy Ghost is come upon you."

Wheaton, Ill.

V. RAYMOND EDMAN, *President*
Wheaton College

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I Corinthians 14:8

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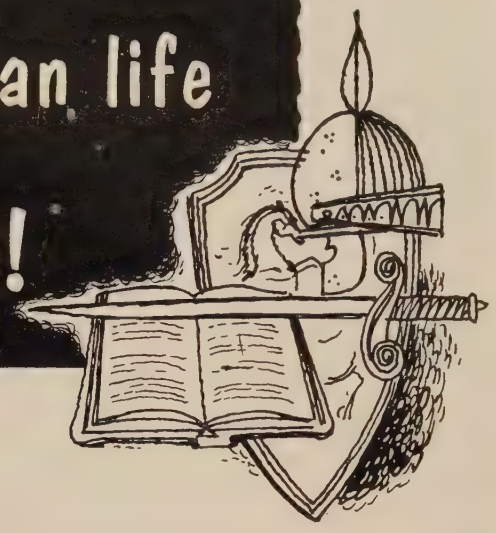

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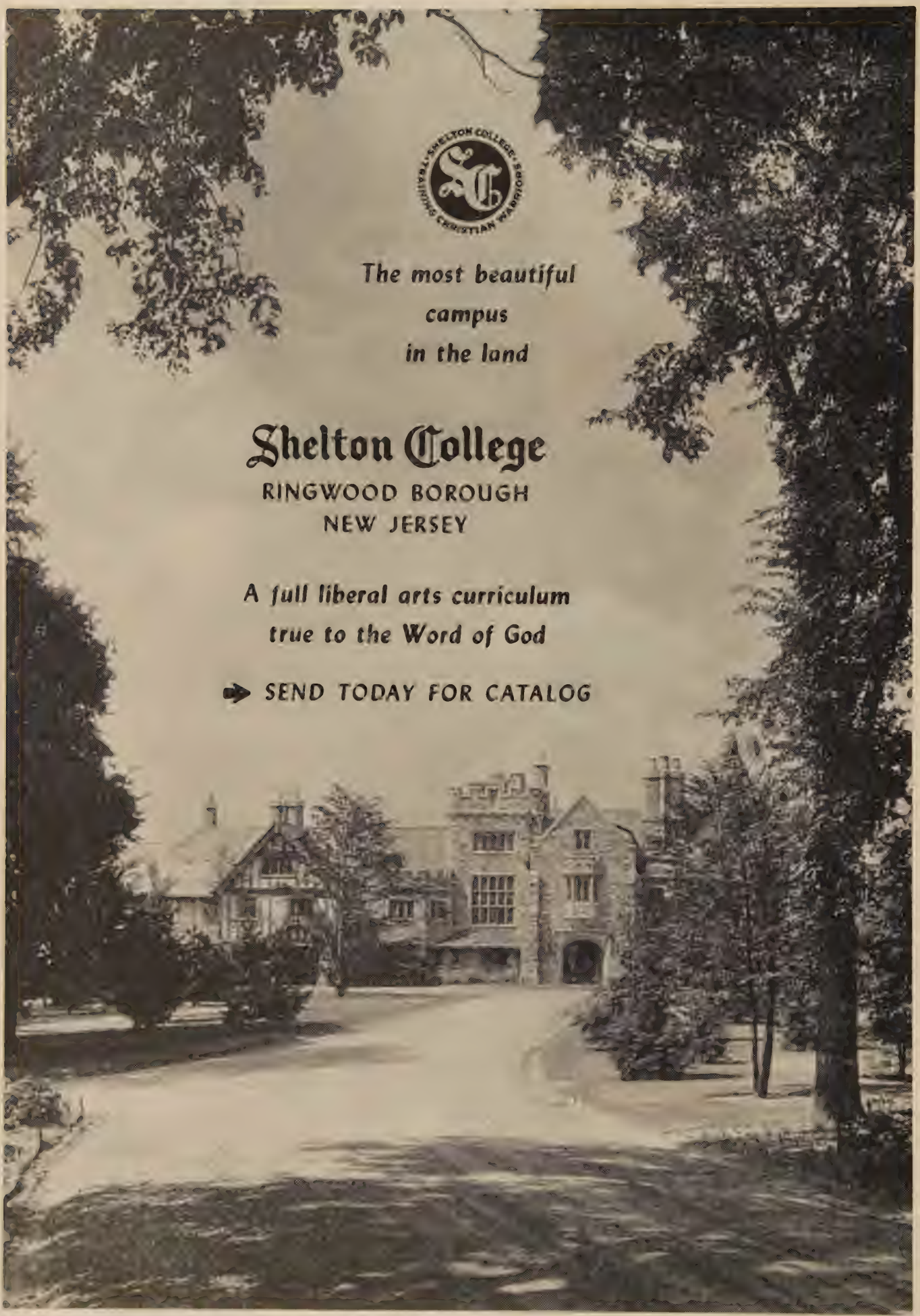
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Amen!

When faith in Christ for physical healing is preached, faith is born in the hearts of the hearers, for "faith cometh by hearing, and hearing by the word of God." Under this type of ministry, it is not unusual for miracles to take place, and often when miracles occur, whole families are awakened and come to a saving knowledge of the Lord Jesus. That has been our experience for years. . . . Divine healing is a definite feature of the Gospel and prayer for the sick should be practiced in the local church, according to James 5: 13-18. That seems to be the conviction of Mr. Lewis, and we are in accord with his views. When divine healing is taught properly, real faith is born in the hearts of many who are sick or afflicted, and it is not unusual for miracles of healing to take place.

Springfield, Mo.

J. Roswell Flower, *General Secretary*
Assemblies of God

* * *

I have felt as Myrddin Lewis does. But, as many, have not pushed it as hard as I should have for fear of being associated with fanaticism. I believe the time has come when we must all launch out and believe God more and then act like we believe God.

Winona Lake, Ind.

Myron F. Boyd, *Director*
Light and Life Hour

* * *

I sincerely hope that it expresses the conviction of many present day Fundamentalists, and I rather believe that it does. I agree that there have been abuses in the teachings and practice of divine healing, and in the claims of miracles in these present days. But, I also contend that the Bible does teach that Jesus Christ is the same yesterday and today and forever!

Memphis, Tenn. James E. Hamill
First Assembly of God

* * *

My heart responds to the message. There is a real spiritual hunger among evangelical Christians for the deep things of God and for a manifestation of divine power as revealed in the early church. This hunger is manifest in our own circles by the sacrifices being made to reach the untouched multitudes the world around. . . . The Church as a whole today is anemic, helpless and powerless because it lacks the qualities of apostolic days which brought

Picture Credits

Pages 26 and 27, Stony Brook school; pages 28 and 33 (upper left), Westmont college; page 31, Multnomah School of the Bible; pages 32 and 33, Larry Ward; pages 34 and 35, Wheaton college; pages 36 and 37, Dallas Theological seminary; pages 43 (lower), 45 and 51, Religious News Service; page 52 (lower) Jack Klumpe, *Cincinnati Post.*

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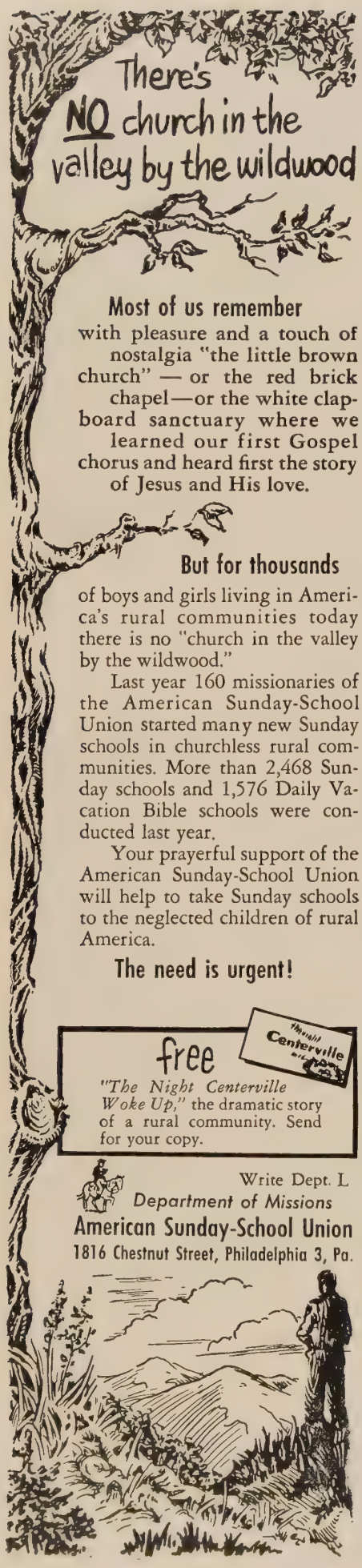

the then-known world to the fact of the Lord Jesus Christ. It is true there were persecution, suffering and martyrdom for many, but the objectives revealed by the risen Lord and by the presence and power of the Holy Spirit were victoriously achieved. . . . Regaining the glow of glory of the early church with its miracle-working power means a seeking for apostolic faith, apostolic power and apostolic obedience.

Nyack, N. Y.

THOMAS MOSELEY, *President*
Missionary Training Institute

* * *

I was conscious of a deep "Amen" rising from the heart as I read it. Whether through reaction from extremes, or through drilling in a type of dispensationalism which practically bows God out of this present age, we have become virtual deists, in spite of our profession of a living theism. Both in our doctrine and in our practice, we need to make way for God. He is still the God who works.

Elmhurst, Ill.

JOSEPH C. MACAULAY, *Professor*
Moody Bible Institute

* * *

I agree 100 per cent with the author that probably through fear of going to the extreme we have robbed ourselves of the best spiritual blessing that He designs to give to His church. I commend a wide reading of the article.

Greenville, Ill. H. J. LONG, *President*
Greenville College

* * *

Our churches have been filled with people and preachers who believe in God and talk about God, but either deny or are afraid of seeing the operation of God in their midst. I agree with Mr. Lewis that we have to be careful to avoid extravagances in this matter of miracles; but certainly because some have selfishly made use of God's power for their own personal end, it should not deprive the whole Church of the gracious things that God wants to do for us.

Springfield, Mo.

HART R. ARMSTRONG, *editor in chief*
Church School Literature
Gospel Publishing House

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The story "Boarding house Thief" which appeared in the February issue of CHRISTIAN LIFE Magazine was written by Mrs. Edith Scarboro of Miami, Florida, a graduate of three CWI courses: BCW, CMW and CF. After finishing the fiction course and learning that her story was to be published, she wrote, "Thank you for the diploma. I know I couldn't have written a salable story without your instruction. I enjoyed each lesson immensely and profited from it."

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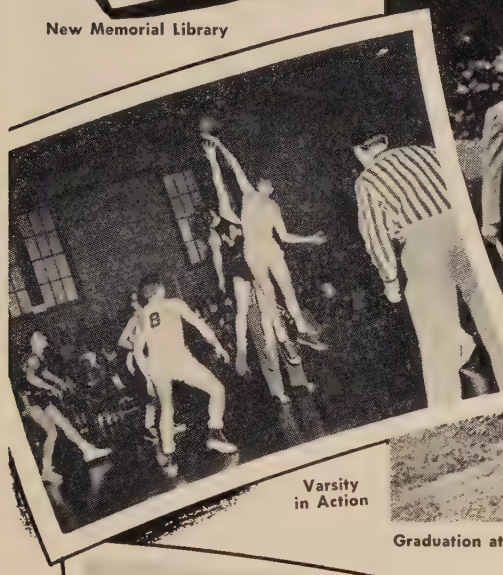

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Education For What?

by Merrill C. Tenney

YOU'VE got to be well-balanced and well-rounded; that's how you get the letter on the high grade bond paper which says, 'Report to the executive offices on the first of September.'" So *Life* magazine quoted a young collegiate who believed that education was only a preparation for *position*. If he was to make any headway in the scramble for success, he confided, he must be educated.

For others, *culture* is the goal of education. We must know, they say, how society thinks and acts and why it thinks and acts as it does. Then we must fit into that pattern.

To others, education opens the gateway to *pleasure*. By understanding and appreciating the arts and sciences, they can view new vistas of thought and enjoyment. Although it does not raise their standard of living, it may contribute much to improving life.

Still others say that education must prepare them to *serve mankind*. In order to serve, they must learn man's ailments and the remedies for them.

But all these suggested aims for education are only half-right.

The ability to exploit the world thoroughly may bring position but it will not bring contentment. Fitting into the social pattern may mean stagnation as well as culture. Capable of enjoying new pleasures, the educated man also becomes more sensitive to disappointment and pain. If education is to serve mankind and heal him, how long will that healing last?

To reach man's deepest need, and to prepare him for his fullest destiny, education must have a perspective beyond time.

Position is only a mad scramble for precedence; culture is simply landscaping the road to oblivion; pleasure is merely a diverting dream before an eternal sleep; and even altruism is futile sacrifice.

If education cannot aid in creating a positive faith with eternity for its scope, it begins by believing nothing and ends by doing nothing. True education must begin by placing man in his proper setting under a sovereign God who has made him for fellowship with Himself in eternal life.

In an eternal perspective, success is not the possession of gold and gadgets, culture is not just comfortable adjustment, pleasure is not mere self-gratification, and altruism is more than helping fellowmen. These are all by-products of the larger service of God.

This is Christian education. By relating the truth of God to all avenues of life, the student is adequately prepared to meet his problems. Christian education is not a religious veneer on a secular procedure. In fact, if we lose the eternal perspective, we lose all value in life; if we retain it, life, however arduous, becomes worthwhile.

Christian education with an eternal perspective gives a new insight into the world. God's revelation sets man's feet on the right track and then sends him in pursuit of truth. Christian education does more than teach the intellect; it unites the intellectual, emotional and spiritual into a sound integrated life.

And that life is in Christ, Who said, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." (John 14: 6).

Former Chancellor Hutchins of the University of Chicago said, "Education is the deliberate attempt to form human character in terms of a great ideal." But whose ideal should it be? How can it be formed? The only adequate answer is the integration which God Himself effects in the transformation of the new birth.

With the new birth experience as the core, Christian education gives a proper incentive for action. The fear of the Lord is the beginning of wisdom and to be well pleasing unto Him is the only worthy goal of life. True education shapes mind, heart and body for the service of God here and hereafter.

1953 Editorial Platform

1. **Stimulate missionary vision and action by on the spot reporting of world missions.**
2. **Strengthen and develop Sunday schools.**
3. **Foster strong Christian family life.**
4. **Create a hunger for the Spirit-filled life.**

What's In It For You

BECAUSE this issue is centered around Christian education, you may feel that it isn't for you. If you do, you're wrong.

You may think that Christian education concerns only college presidents and high school valedictorians. Again you're wrong.

Here's why. Education is not confined to classroom walls. In fact, as you know, some of our most useful learning is received outside the world of books and blackboards.

Education is broad, but Christianity is broader. When combined, they form Christian education which includes the earnest scholar with the horn-rimmed glasses as well as the diligent laborer with the patched overalls. In fact, Christian education is sure to include you.

When you read V. Raymond Edman's article, "Who Is My Father?" page 19, you'll be convinced that Christian education begins at home. He makes it apply to your home, no matter where you live.

A reading of the article "Youth Leaders in the Making," page 34, will show you the importance of Christian education on the playground, the summer camp or the baseball diamond in the vacant lot behind your house.

In such popular avocations as finding a life partner, Christian education may play a vital role. Marion Jacobsen did some campus research and came up with some entertaining and provocative facts in "Meet Your Mate on the Campus," page 28.

Back in the Church and Sunday School Management section, beginning on page 73, you'll discover that Christian education must be made effective in the Sunday school too. If you work with your Sunday school, it concerns you.

But even the articles directly concerned with the schoolroom should not be closed to you. If you recall the time you struggled through school, by reading these articles you can re-live your education experiences and glide through school with no trouble at all.

So no matter if you're a Ph.D. or a fellow who failed entrance exams to kindergarten, Christian education concerns you. And since it concerns you, you'll enjoy reading every article in this issue.

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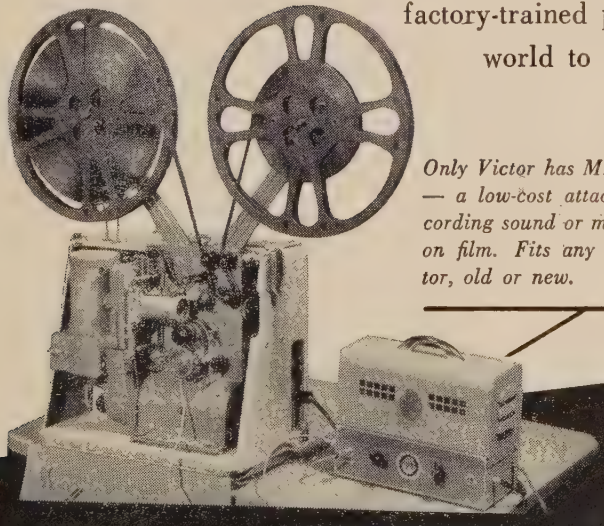

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AUGUST 3-7	WINONA LAKE BIBLE CONFERENCE *Winona Lake, Indiana*
AUGUST 18-22	MONTROSE BIBLE CONFERENCE *Montrose, Pennsylvania*

Placement Service

CHRISTIAN LIFE's Placement Service, designed to assist Christians and organizations desiring to employ Christians, operates as a service to its readers. If you're seeking the Lord's place of service for your life, make use of the Placement columns.

To help cover cost of handling there is a $3 charge for those inserting Positions Open ads, and $1 for those inserting items in Situations Wanted. A check or money order for the amount must accompany the order.

Then for those who find employment or employees through the service, the original payment should be duplicated.

In sending information, briefly state your qualifications and fields of interest. Ads will be listed under a box number; all replies will be forwarded to you.

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Teacher: Master's degree preferred, to teach mathematics, including calculus, differential equations and one year of physics. Sound Christian college. Box JE-234.

Psychology and education teacher wanted in spiritually sound liberal arts college. Box JE-236.

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Does the home missionary field challenge you? Located in the picturesque Northwest a large Christian institution has a need for a powerhouse man, construction carpenter, painter and a farmer. Missionary basis. Box JE-220.

(*Continued on page* 57)

Marvel Erickson displays guest book of motel operated as a testimony for Christ.

Wayside Witness

by Vivienne L. George

IT WAS three o'clock in the morning. A man stumbled up to a door in a drunken haze of despair and rang a bell marked, "Fairview Motel Office."

"I can't go on like this," he told owner-managers Gunnard and Marvel Erickson.

The Ericksons were ready. They had prayed for him, as they did for all guests registered at their motel.

"Look Mister," Marvel told him, "you and your wife come here summer after summer for what you *say* is a vacation, but all you do after you get here is fight, then drink to forget about it. Have you ever tried giving the Lord a chance to take charge of your affairs?"

"No," he admitted, "but that's the reason we always come to your motel. When things get too bad at home, we check in here. Reading the pamphlets you put in each room and hearing you folks talk, shows us there *can* be something better than what we've got."

When the Ericksons decided to go into the motel business, buying Fairview Motel on Highway 20 at the foot of Oregon's Cascade Range, friends were skeptical. "Managing a motel is no job for a Christian," they told Marvel. "You'd have to wait on crooks, drunks and sinners!"

But Marvel was adamant. "They're *people*. Christ died for people! Where could I find a better place to meet them and tell them so?"

She furnished each cabin with Bibles, sound gospel tracts and wall plaques with Christian mottoes, then opened for business with the Lord as her partner.

Of the many motel guests she has pointed to Christ, Marvel likes best to recall the six-year-old who caught the missionary spirit so quickly. Seeing her playing about the grounds, Marvel dealt with "Janie," using flannelgraphs and pictures. When she was saved, Janie was at first joyful, then stricken. Gripping Marvel's skirt she cried, "Oh, it's terrible. I'm saved and going to Heaven, but Daddy and Mommy ain't!"

As her most amusing experience, Marvel tells about the time three businessmen, attending a convention in nearby Lebanon, registered, each in a single room. Although they gave no tangible indication, their leers intimated they were planning a "spree." That evening when they left to "do the town and see what we can pick up," the Ericksons earnestly prayed that the men would be restrained from doing "something they'll regret the rest of their lives."

They never found out what happened, but in less than an hour, all three men were back—alone, sober and obviously disgruntled. Next morning at cleaning time, Marvel found that in each room the plaques with their accusing reminders of God's love had been turned to the wall!

There was even a time when three loggers, out of work, came to the motel to plan and execute a bank robbery. Afterwards, state police set up short wave equipment and made search headquarters at Fairview. The place swarmed with troopers and again Marvel's friends objected. "They'll ruin your business' reputation!" But Marvel couldn't be bothered listening. She was too busy rejoicing over the opportunity to witness to "fifteen carloads of cops."

And so, Marvel Erickson is a living rebuttal to the argument that business people haven't time to witness for Christ.

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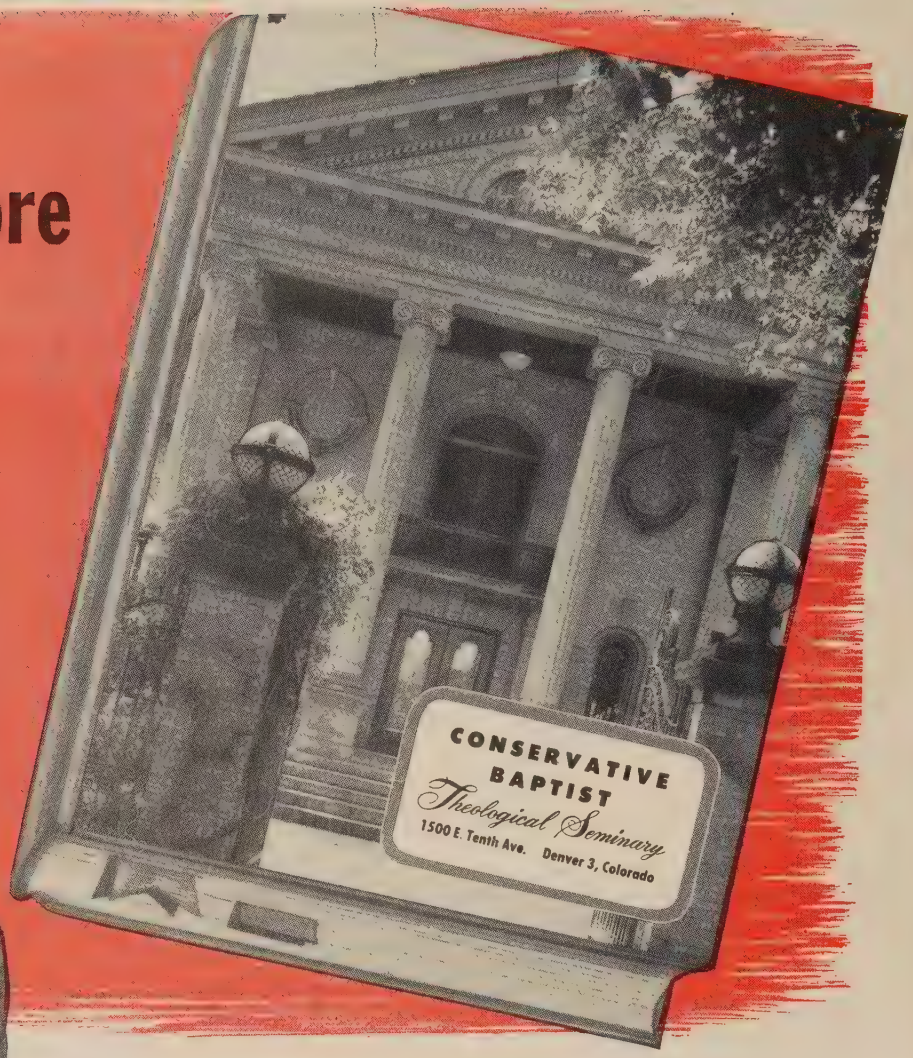

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Instructional games like anagrams are enjoyed in this Christian home, for the parents emphasize spending time with their children.

WHO IS MY FATHER?

by ***V. Raymond Edman***

Children of godly homes ask the question because their Dads think church work is an excuse for parental neglect.

THE BOY across the desk from me was in trouble. Half-defiant, half-repentant, he was not trying to fool me or to be funny. But I was unable to find any point of contact that would bring a favorable response. Then I said, "You know how highly I regard your father!"

"Who is my father?" was the immediate and burning retort. "He doesn't have any time for me. He doesn't care what I do, or what becomes of me."

The outburst astonished me. Of course I knew his father—a leader in evangelical Christian circles.

Quietly and patiently I sought to inform him that he was incorrect in his estimate of his father and in his attitude toward him. My efforts were not successful.

The sad fact to me, however, is that this case was not unusual. I do not mean to say that this lad's unfortunate attitude is characteristic of many young people. On the contrary, it is restricted to a minority, the disillusioned few who feel bitterly on the subject of parental neglect. But it does reflect a situation which occurs altogether too often.

Sometimes the same problem is portrayed in a different setting. Late one afternoon I sat in the presence of stark tragedy. A freshman girl was in for counsel. While she was deeply attached to her father and wrote regularly to him, she had not received a reply since school had opened. Twice a day she had gone to the college post office in expectation of some word. Although March had brought the first days of spring, no treasured letter arrived. Sharing her sorrow made me speechless.

The impressions that I have gathered from conference and prayer with young people who appear to be disillusioned, even embittered, because of their parents, are varied. For some, the answer to their difficulty is simply this, *their parents are too busy in Christian work to give them adequate thought and care.*

This criticism on the part of children applies to clergy and laity alike. The young people have the impression that the parents have so many responsibilities in causes which are intrinsically good (the mothers perhaps somewhat less than the fathers) that there is little opportunity for fellowship between father and son, mother and daughter. There are

Christian Life

1953 Project 3

Foster strong Christian family life.

In Whose Hands Are Your Children?

by Carl F. H. Henry

AT THE END of a week spent on the campus of a state normal school where students are prepared to teach in our public schools, I staggered at what I saw and heard.

Not only are most students strangers to Jesus Christ, but they are also strangers to Christianity. Many of them know more about Charles Darwin than they know about Jesus Christ. They are much more familiar with the laws of nature than with moral and spiritual laws. Of all Western classic literature, the Bible is least familiar. Subjects like sin, repentance and redemption have no place in their vocabulary. They are dismissed as controversial topics. Prayer is seldom, if ever, offered in public.

This is bad enough—especially when we realize that most of us entrust our children six or seven hours a day for five days every week to these future teachers.

Then I found a startling spread of agnosticism. I expected to find this mood among fanatics, but I was shocked to see a deliberate devotion to agnosticism among the student body in general. They firmly believe that we cannot know that anything is good or true or that such concepts exist.

I was also astonished to see a studied devotion to relativism. They zealously contend that we must not go overboard on any belief. And remember, these are the men and women who will have more time in which to mould the lives of children from Christian homes than will the parents themselves.

If our students—your children and mine—are going to be guided by agnostics, then even democracy, freedom and public education is placed on a teeter-totter. All these ideas on which America was built will become hazardous. There will be no safeguard against revolutionary isms.

I have walked the streets and sidewalks with future school teachers who are not sure that anything is permanently wrong or absolutely false. I have walked with a future school teacher who feels that God is simply a psychological reflex of the emotions. I have walked with a future school teacher who feels that sexual intercourse outside of marriage is not wrong for young people as long as they are at least 14.

We are training teachers who don't believe the Ten Commandments apply to today's generation and who are not sure of any truths that need to be propagated.

More significant to Christians, I found a spiritual vacuum in the lives of many students. There is surface reasoning floating in the minds of students and it goes like this, "Since there is light in some of the other world religions, I need not come to terms with Christianity." Or some argue, "Since there are many denominations, Christianity must be a matter of private quackery."

It's like saying that the presence of counterfeit money is proof that no good money is in circulation.

The education of our children is not merely the storing of facts and figures into their heads, it is the growth and accumulation of ideas, of foundation beliefs and of ways of living. Although they may not see where they are being led nor understand the significance of their teacher's attitudes, our children are being constantly directed.

Even those who come with some sort of religious background seem to count for little against the stream. Religion is a subject for debate or ridicule.

A chap who refused to eat pork on religious grounds joined his dormitory roommates in their drinking escapades. Another fellow never let his roommate know he was a Christian.

One night I was in the middle of a bull-session with 20 future male teachers, discussing John Dewey's philosophy of education. Although they had been taught certain fundamentals of the Dewey approach, thy did not know he repudiated the reality of the supernatural and the existence of the Christian God. Neither did they know John Dewey rejected the idea of eternal truth and supported the belief that all knowledge is subject to change without notice.

Here they were, young teachers of tomorrow, in a life and death struggle between democracy and Communism and they did not know that Communistic philosophy and Dewey's philosophy were built on the same naturalistic platform.

No matter how hard we try, we cannot defend ourselves against Communism and support the foundation on which it is based.

We cannot train our young people to democracy by that sort of slipshod conviction about the eternal and supernatural and indecision about truth and morality.

These are the things I saw during one week at a state teacher's college. They are things of which we as Christians must be aware. They are insidious and not only constitute a threat to our democracy but also a very real threat to the Christianity of our children and our grandchildren.

We must lay a firm foundation, a foundation based on the existence of a supernatural Creator and on our debt to Him. Our only alternative to Communism is a philosophy which centers itself on God and on young people who center their heart's desires on the Lord Jesus Christ.

committee meetings without number, conferences without end, church services in distant cities to attend, dinners for Christian causes that must be prepared or partaken, deputational visits with some gospel team to a very worthwhile rescue mission or Bible rally; all of which leave very little time for life and leisure of the whole family together. The Lord's work is so demanding (or the parents allow themselves to be so overloaded in the work) that the children are forgotten and left to shift for themselves.

The second impression that one gains in conversing with these young people is, *the work of the church is much more important than we are!*

Quite possibly in their loneliness, young people are resentful of the intrusion into family life made by the many demands of Christian work. Children from the manse and the mission field are more inclined to have this reaction than those from lay homes. Granted, missionaries have very real problems, quite unlike those faced by other Christian workers. Conditions on the mission field—geographic, climatic, social or academic—may require that the children leave home at quite a tender age and be absent for long periods of time.

Hats off to the great majority of missionary parents who have kept the hearts of their children close to them, even though of necessity separated far in time and space! The great bulk of missionary youngsters are deeply attached to their parents; and because at an early age they have come to a saving knowledge of the Lord Jesus and are acquainted with conditions in heathen lands, they too are preparing for service in the regions beyond.

However, I know some lonely ones. Usually they say very little or nothing at all. They go about their work in a perfunctory manner or may do excellently in their class work, while others are distinctly problem children. Rightly or wrongly they feel, *the work is much more important than I am. Who cares whether I do well or do poorly, whether I am on the honor roll or dismissed from school?*

The third general impression is that some of these youngsters feel that *other children are much more important than they*. They gather the impression that the parents are so busy helping other youngsters at Bible conferences and rallies, in youth work near and far, that they seem quite unconcerned that those of their own household may be lost. In their disillusionment some have expressed strongly such feelings to me.

These impressions gathered over the years call for some very soul-searching questions on the part of Christian parents today.

What is meant by "seeking first the kingdom of God and his righteousness" with the result that "all these things shall

be added unto you"? Truly God comes first in every life and each parent must decide in the light of God's Word and the illumination of His Spirit what is meant by that basic and primary relationship. The children of believing parents are dedicated to the Lord; how then should one care for them?

I am reminded of the experience of Dr. and Mrs. Jonathan Goforth in their early missionary days in Manchuria. In her record of God's faithfulness, *How I Know God Answers Prayer,* Mrs. Goforth tells of her deep testing in those early days. The visitation work in the villages was growing by leaps and bounds as God was opening many doors. Her evangelist husband had the clear guidance of God to itinerary ministry from village to village with the message of life. The customs of the Orient made it difficult, well nigh impossible, for the native women to hear the Word in the preaching service. Therefore Dr. Goforth asked his devoted wife to go with him and conduct women's services. She held back because of her concern for the little ones of the household who might be exposed to any and all of the multitude of diseases rampant in the villages.

Goforth's word was very simple and solemn, "I am sorry for the children!" Not until one of the little ones had slipped away did Mrs. Goforth see that she was resisting the call of God. When with tears she responded to that challenge her heart was cheered by the devotion of a Bible woman who declared her eagerness to accompany Mrs. Goforth in the work, saying, "If you are unafraid to risk your children in Manchurian villages, why should I be?" The overshadowing of God's hand was upon them all.

On the other hand, under the guidance of the Most High, Hannah brought her little son, Samuel, to the tabernacle in Shiloh and left him there in the service of God. Both women were guided of God as they sought first His kingdom. I believe that if mothers and fathers earnestly seek to know the meaning of full consecration in God's service they will have also clear guidance in the rearing and education of their children.

What constitutes neglect? The Word says clearly, "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame." (Prov. 29: 15). The correction needed by the child in tender years may be gentle or quite severe, depending upon the personality of the child. Just recently I was visiting in the home of Wheaton students where the father had very suddenly been called to higher service. The father had been very dear to me, and how much more to his own household. My heart was stirred by the testimony of the eldest son, "I have had the best dad that any boy could ever have!" The tribute came because the children had not been left

Children join with parents, and a united family reads Scripture at the dinner table.

to themselves; rather, the family had been a closely knit unit.

One of the saddest words in all of Scripture is the divine declaration regarding Eli, "For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." (1 Sam. 3: 13). The late Andrew Murray of South Africa spoke gravely and searchingly:

"Consider the consequences of parental weaknesses. There is one element in the law of consequences that makes that law solemn and terrible: usually consequences are not felt until it is too late to redress them. Our actions are seeds; one looking at the little seed could never imagine what a great tree, what

(*Continued on page* 59)

The whole family plays table hockey, a game the children enjoy as well as parents.

Daddy is the pitcher as he takes time out from other work to play with his children.

KID STUFF

Young peoples banquets were kid stuff to Tom; and Carolyn decided that she should grow up too, at least for tonight.

by Gudren Olson

PIROUETTING from side to side before the mirror, Carolyn felt a breathless pleasure tingle through her. Tom would approve this rustly red too. She could almost see the praise in his dark eyes.

The corners of her mouth curved upward. Then she gave a little start and spun around. "Mother, you startled me," she said defensively.

"That's not quite appropriate for the young people's banquet, is it?" her mother said gently.

The guilt she had kept buried deep within her ever since she bought the dress flamed to the foreground of her mind. But she shook her head and said quietly, "Tom isn't taking me to *that* banquet, Mother. We're going some place else."

She glanced down at the billowy skirt, gleaming in the light of her table lamp, and pretended not to see the matching little bolero her mother slipped from its hanger.

She couldn't ignore the hurt expression on her mother's face though. Her heart gave a twitch as the weary lines cornering her mother's tender eyes seemed to deepen. *But,* she told herself, *I can't help it. Much as I love Mother, I love Tom more. And I've got to be the sort of person he'd love . . . or he won't even know I exist. Tom likes excitement . . . always has.*

Why, she remembered that trait in him from their childhood. At Christmas programs he sang softly and reverently in his soprano voice; yet his eyes burned with impatient eagerness until the choir burst into the fast tempo of *Joy to the World.*

Later, as a baritone in the senior choir, it was animated, flourishing music, like the "Hallelujah Chorus," that thrilled him and made him sing with a passion she was sure had pleased God.

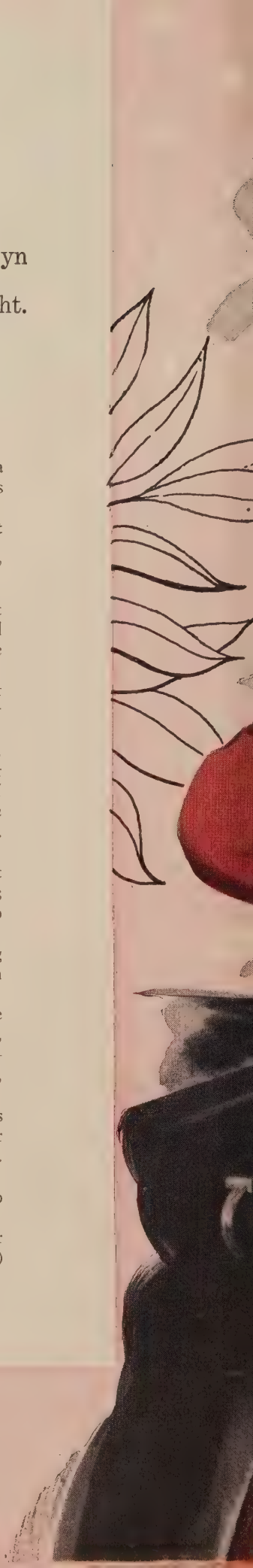
She closed her eyes and said a little prayer of thanks. God must have made last Sunday particularly beautiful so she'd walk home from church, instead of riding with her parents. She wanted to bask in the clean, brilliant glory of the crisp, wintry day. A block from home she met Tom, striding purposefully down the walk.

He recognized her immediately. The approval in his dark eyes was respectful, yet it held an intimacy that made her heart twist so far over it stopped beating. She thought for an instant it would never throb again.

"Why, hello, Carolyn," he said, putting out his hand.

His firm handshake sent strength back to her heart and it began to beat once more.

"It's good to see you, Tom," The words bubbled out through her smiling lips. "Are you home for spring vacation?" (*Continued on page* 91)



The dress was prettier this way, she thought; even if it wasn't very daring.

Mildock

THE BIBLE in the ABC's

by Dick Moore

Little Ann Martin learns where to check up on her geography book; Mrs. Metcalf finds children ready with Bible answers.

Revealing Christian education in action, CHRISTIAN LIFE follows typical students through Christian schools. As you read, you will find what makes them unique. For example, read about the Christian grammar school.

Christian Education in Action

CAN ARITHMETIC lead a small boy astray, when "figures don't lie"? Can history and geography turn a little girl away from Jesus Christ, when they deal only with facts? Can the things a young child learns—or doesn't learn—in a secular school do any real damage to his faith?

"Yes," said many Christian parents of Wheaton, Ill. "Facts themselves never make such an impression as the meaning you give to those facts, and godless history teaching can deceive a child as badly as godless preaching." Last year, these parents sent 162 of their children to the Wheaton Christian Grammar school in spite of the expense.

In music class Ann directs the entire group as they play a tune on their toy instruments.

Many good Christians look down on such a "private school" as a place to raise little snobs, and remind us that religious snobbishness is the most unbearable of all. But WCGS was set up not to gratify anybody's prejudices or attract anybody's money, but rather to press home to even the youngest pupil the truth that every part of life—study, work and play—belongs to the Lord.

Typical perhaps of many youngsters attending other Christian grammar schools across the country is ten-year-old Ann Martin. Let's follow her into the long, low schoolhouse where she plans to spend the day. Now we will see for ourselves the way her teacher undertakes to show how each of her subjects fits into

an active Christian life. And it will take an active life, of whatever kind, to interest this outspoken little brunette with the provocatively tilted blue eyes!

It might look a bit tricky to get a girl as lively and full of bright ideas as Ann inside a school building and keep her there all day; but here she needs no prodding. She runs across the wide front yard and up to the door without a minute's hesitation (though it may take her a few minutes, the way she zigzags). She joins the rush pouring into Mrs. Metcalf's room and finds her seat—and suddenly becomes a little lady.

She stands to pledge allegiance to the flag. Then she sits down to the most important business of the day—the morning Bible lesson.

This is a regular lesson, not a short story and a quick prayer. Ten-year-olds have clear minds and sharp consciences, and they want God's answers to their questions. They know many of the answers to God's questions too; Ann, for example, is a well-grounded little Christian, and "from a child she has known the Holy Scriptures, which are able to make her wise unto salvation." Now she hears them applied to life on the playground, in the schoolroom and at home. Thus no day is allowed to start off on the wrong foot.

After the Bible period, there is still a full morning's work ahead—reading, writing, arithmetic, history, geography, tests. . . . WCGS feels obliged to give general instruction at least as good as any public school in town. Ann soaks it all up eagerly. But which subject is her favorite? She doesn't know, but she's sure of one thing, she doesn't want to miss a minute of whatever is going on.

Then comes the ramble home to lunch with three or four girl friends, such as Sue Luckman, the one with the dark eyes and deep thoughts, or Lestie Hoppe, the tall one, with her flowing blonde hair. There is a whole morning's talk to catch up on—barring, of course, the whispers that passed and the notes that circulated in the classroom. (Vera Sawyer, the blonde, blue-eyed princess, maintains that the girls aren't really to blame for much of that under-breath conversation; the boys get caught at it oftener.)

Perhaps the afternoon starts with a visit from the music teacher, Miss Story. Mrs. Metcalf turns over her class into these new hands and goes to her office for a while, hoping to catch up with some of the work they did today and the questions they will ask tomorrow. In the room behind her, Ann and the rest are gaily trotting up one scale and down another; for music, they have learned, is one of the loveliest gifts of God.

Then there will be an art period, where Ann comes to realize how God delights in beauty and order and meaning, and how endlessly many kinds of beauty there are. Her tilted blue eyes roam everywhere, then look on her own piece of work in keen concentration. Sometimes they may drift out the window a minute, but never long; there's too much going on in this room.

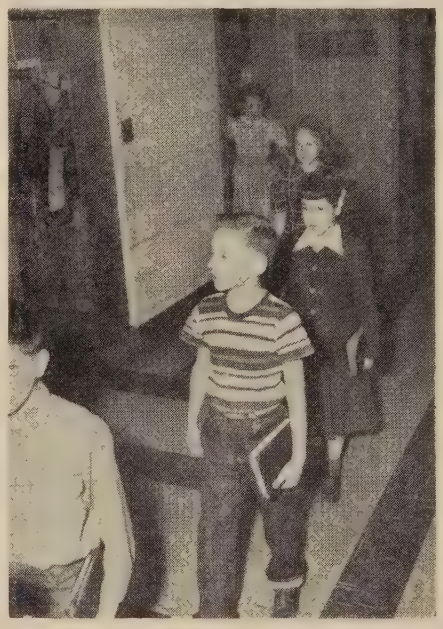
If it happens to be Friday afternoon, Ann lays down her tools to go to assembly. This may be her day to lead or perform. A few weeks ago Lestie was up on that platform with Judy De Mara, the black-haired, blue-eyed Irish girl, giving a really instructive little dramatization of how to testify to an unsaved friend. Ann, what are you giving today? And after you, will there be an educational film, or a demonstration by someone from the college in town, or a missionary loaded with impossible clothes and gaudy jewelry and little things that remind you of forgotten nightmares?

Then school is out, Ann races away from the building as fast as she raced into it. There are games to be played, and maybe chores to be done. And shortly the Christian Grammar school, which has been too full to breathe all day, is empty again.

It is uncomfortable for a building to be so full. Some day a roomy new wing is going to stretch out behind the present building. First the present building will have to be paid for in full. It is taking time; the school has no income except Ann's tuition fee and the fees of 161 others like her, but the bills do get paid. In the meantime, though, there is practically no room for new faces.

It hurts to have to turn Christian children away. It hurts, too, not to be able

(*Continued on page* 90)



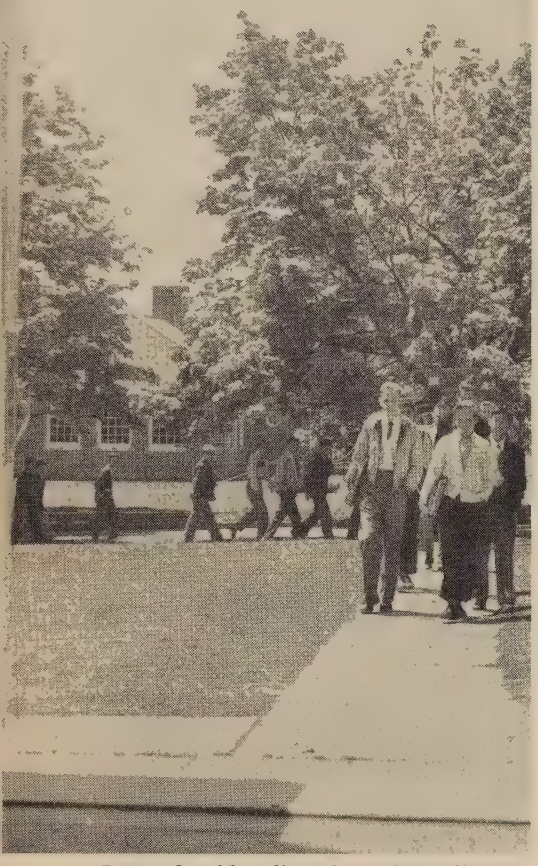
Going to assemblies is a treat because of missionaries and gospel films.

The jungle gym always vibrates with activity when Ann and her playmates twist themselves around in it.

Books in hand, Ann and her classmates leave after a full school day. Maybe something she learned today can be put in practice with other friends.

Preps Equip for th

At the Christian high school, teenagers prepare for life, college and an unpredictable, ungodly world.



Down the sidewalk and up the walk come students to another Bible-centered class.

THE MAJORITY of nearly 1,000 boys who have passed through the halls of Stony Brook School for Boys in its 31 years of history have left with a faith in evangelical Christianity. Hundreds of boys have developed sterling Christian character. Many have been led to Christ.

Representative of Christian prep schools across the nation, Stony Brook adds a fourth "R"—religion. A definite attempt is made to integrate vital Christianity into every phase of a boy's life from morn till night.

For instance, John Doe, a typical high school student on a Christian campus, actively lives an interesting week that prepares him physically, mentally, morally and spiritually.

First thing in the morning John observes a quiet time in his dormitory along with other fellows. After breakfast he attends classes till noon, broken by required chapel which is led by faculty members.

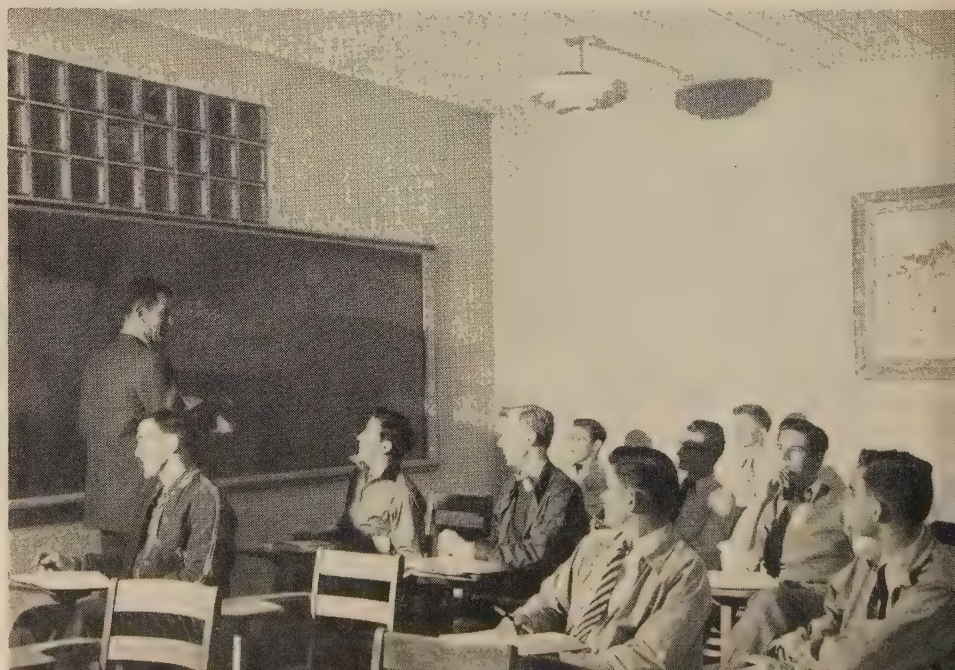
By the time his final year comes, he has long since learned that strong emphasis is placed on high academic standards. He knows that its Bible courses, a must every year, three hours a week, are unusually thorough and in the senior year equal to college level. Because the school is accredited by the Middle States Association of Colleges and Secondary Schools and because he has learned to do work of superior quality, he can look forward with assurance to college entrance.

John likes the small classes. With 14 full-time teachers plus two part-time teachers and the headmaster for 151 pupils, spread over grades seven to twelve, he has had lots of individualized instruction. With the exception of the seventh grade teacher, all the full-time instructors are men, masters, as they are called. More than once when he couldn't grasp his lesson too quickly, his teacher spent extra time in private help. Usually, though his above-average mind jogged ahead of the others. Again, personal attention by a master kept his progress from being impeded.

He has discovered that his Christian teachers have genuine interest in him. The school believes Christian education can only be done by Christian teachers. What a surprise he had in his

Mopping up the room is an important chore for high school roommates.

Students struggle through the usual gamut of high school subjects like world history.



Future

by Leslie B. Flynn

first year when he found his math teacher was his track coach, and his photography club adviser was his history prof.

After lunch John spends an hour's minimum on the athletic field. Every boy, unless excused by the doctor, must do the same. When in training for the varsity track squad he puts in an hour-and-a-half. Stony Brook, like other Christian prep schools, enters teams in cross-country, football, wrestling, basketball, track and baseball. Though the smallest school in the league, which includes a number of well-known private schools in the East, John is proud it has won its share of championships—in basketball and cross-country.

Though he doesn't realize all sports have done for him, he knows they have helped him build a strong physique, given an outlet for youthful energy, developed a sense of fair play and stirred up courage. He has learned to pray before games. Taught to pray, not for victory but to play fair and hard, its teams have a reputation for sportsmanship. Once he remembers how fearful he was before a track meet. He prayed for courage and it helped him win. He knows of instances when championships have been won through prayer. Thus, the athletic field has become a laboratory in Christian experience.

After his stitch on the athletic field, John hurries back to do some kitchen chores. Every boy must work a half-hour daily on an assigned task, plus making his bed and tidying his room to pass inspection. Other years he has mopped floors and waited on tables. Doing work was quite a change from home where his mother did everything, but it taught him appreciations of labor and how to assume responsibility. He understands democracy better ever since the day he saw a boy from a very wealthy family rubbing shoulders with a son from a missionary family as they cleaned a room together.

After supper it's study. All the fellows know the need for plain every-day hard work. The headmaster's words ring

(*Continued on page* 88)

Chemistry laboratories present the intrigue of dangerous mixtures to these students.

Before football competition, youthful gridders get "in shape" by vigorous exercising.

Discussions with roommates and letters to Mom are counted valuable to high-schoolers.

Meet Your Mate on the Campus

by Marion Leach Jacobsen

Some do, some don't; but those who don't often wish they had. However, the opportunity is great, the atmosphere is brotherly, and local jewelers keep their stock of diamonds circulating well.

BIG PROBLEM facing Christian young people today is marriage. If you don't think so drop in on a Christian college campus and ask a few questions. I did. The results of my visits with college students—male and female—will come as a surprise to many.

For instance, probably no one doubts that many a boy-meets-girl-on-campus situation later develops into marriage. On the other hand, not everyone knows that less than 50 per cent of the students at Christian schools actually marry fellow students.

Strangely enough, many students now on Christian campuses wish it were possible for them to meet the boy or girl who might eventually become their future mate —but have been thwarted in their desires.

The dissuading forces on the surface appear to be many. Big ogre in many cases appears to be the school administration. Actually, school officers are usually caught in the middle—between the desire to see their young people happily paired off with Christian mates, and the fear that too close a relationship between the sexes on the campus may result in disciplinary problems.

At the same time, however, some of the frustration can be laid at the feet of the young people themselves. Either they are too eager in their desire to find a mate of their choice and frighten away the opposite sex, or they are frustrated by self-imposed social inhibitions.

Having taken the trouble to prowl about such a Christian college campus one bright spring day recently, I have developed some pretty strong convictions on the whole subject of meeting your mate on a Christian campus. Airing them may or may not help the situation, but it will get a load off my mind.

In the first place, I think it is time that many Christian schools modernized their attitude toward the mixing of the sexes in social activities. They should realize, for instance, that the general social pattern of young people today has changed vastly over what it was 30 years ago. For their age, college young people today are far more socially advanced than they were in the 1920's. Therefore, the young person coming out of high school into a college expects far more social liberties than he did 30 years ago. If he does not find them he may either jump the traces or become lost to the influence of Christian education altogether.

Likewise, the problem of Christian young people today in finding a life partner who shares their faith in Jesus Christ is much more acute than it was when most of the rule books for social conduct on a Christian campus were written. If a Christian young person today graduates from a Christian college and is forced to return to the environment of secular business or into a worldly community, the chances of his finding a Christian partner are far more remote than they would be back in the company of like-minded students on a campus.

How outmoded some regulations actually are is indicated by some of the rule books I was able to dig up from Christian colleges.

"Young men and women may not go out together more than once a week," one eastern college legislates, and they must secure permission cards from their counselors in advance. They are, however, allowed to "take short walks together before 7:25 p.m." without permission. "Women students do not leave the building after 7:30 p.m."

At one of the larger colleges, freshmen may have two dates a week, sophomores three and juniors four; seniors "may have dates at any time as long as they live up to the rules and regulations of the school." Another college specifies that "students are not expected to be together (for dates) before 3:30 p.m."

Several student handbooks even boast intriguing controls on "communication of men and women students through windows of dormitories"—which fills the writer with nostalgic reminiscence of the good old days when nocturnal pies and cartons of ice cream were hauled upward from the willing hands of student Romeos who, by virtue of their sex, could go downtown at any hour of the night.

Bible institutes, on the whole, are more strict than other schools in regard to contacts between the opposite sexes. Some have gone so far as to prohibit any conversation between fellows and girls. Others specify the number of inches that must separate them at all times, and rule that if one half of a couple sits on a bench, the other must stand! But such arrangements are rare, and the trend seems to be to give students more freedom in these matters.

Dr. V. Raymond Edman, president of Wheaton college, not long ago told the student body frankly, "We don't encourage romance at Wheaton—we don't have to!"

One spring afternoon I armed myself with pad and pencil and wandered about the grounds and buildings of a well-known Christian college, accosting students at random. Only one shied away from answering my proposed 13 questions. The interviews were entertaining as well as enlightening.

Of the students I contacted ("eds" and coeds), from all classes, only one out of four were sure they had as yet met their "mate," but a fair share of these were underclassmen. One girl who said she was *sure* she had found her man, admitted blushingly that nothing was "definite" yet. But when, a few minutes later, alone in a secluded corner of the administration building, I asked the young man who had joined her the same question, he gave me as certain a "No!"

The second question inquired whether or not, when the students first came to the college they had at least looked forward to the pleasant possibility of finding a life partner there. Seventy-five per cent gave me a straightforward "yes." One girl giggled as she replied, "Well, if I didn't, my mother did!"

The dean of women told me of one such mother who, when her daughter started college, paid a private visit to the dean's office. "Do you know why I brought my daughter here?"

"Why, I suppose to get a Christian education," was the reply.

"Incidentally, yes," the mother told the startled woman, "but I brought her here mainly to get a husband. There just aren't any fellows of the right kind in our town, so we decided to send her to a Christian college."

However, my round of interviews confirmed my own conviction that most girls

Opening the gate on this Christian college campus is a prelude to a quiet garden walk. And quiet walks are preludes to romance.

Bible Schools Build Sunday Schools

by Ralph Riggs

Recognizing that the growing Sunday school is the key to the growing church and the hope for an aggressive evangelical Christianity, *Christian Life* presents the methods by which the Assemblies of God has become the fastest growing Sunday school organization in the world.

IS THERE any relationship between a strong aggressive Sunday school and a wide-awake up-to-date Christian Education department in a Bible school?

The Assemblies of God recently conducted the largest Sunday school convention ever held on the American continent. It was attended by more than 10,000. Such annual conventions have been responsible in a measure for the growth of Sunday schools throughout the church and a corresponding growth in church membership.

However, responsible to an even greater degree for the Sunday school growth of this denomination is the Bible schools' program. The Assemblies of God have eleven Bible institutes and Bible colleges throughout the United States. A total of 2,714 young people attend these schools, led by 180 teachers. Members of the accrediting association of Bible institutes and Bible colleges, these schools conform to the curricular pattern of 30 hours of direct Bible content and 10 hours of theology which that association requires.

Built into their curriculums are many Christian education subjects including those specified by the Evangelical Teacher Training association. Certificates and diplomas from the ETTA and the Workers Training course of their Sunday school departments are issued those students who have met the requirements along with their regular work for diplomas or degrees.

To be specific, the ETTA in its standard training course, requires three hours of Sunday school organization and administration, three hours in pedagogy, three hours in departmental specialization and 15 hours in specified Bible subjects. This is a total of 24 hours.

As compared with the nine hours of Christian education subjects, these Bible schools offer an average of 26 hours in Christian education. These include specifically four courses in psychology: general, child, adolescent and educational; child evangelism; history of Christian education; leadership in Christian education; recreational leadership; story telling; Daily Vacation Bible school and visual education.

The emphasis on Christian education does not lie alone in the teaching of such subjects in the class room. Each Bible institute has a strong practical work department in which actual experience is given the students in training.

Three Bible school graduates in Christian education are now engaged as national Sunday school representatives of the Assemblies of God. Six others are working in the editorial and promotion departments making good use of the training received in school. Another is the Assemblies of God Sunday school representative in Central America. A great number are engaged in conducting Workers' Training classes in various parts of the nation. All of the Bible school graduates who are now pastors have been instructed in the science of building a successful Sunday school and are producing good results in their various churches.

Take the example of Pastor X. He was called from a city pastorate to teach pastoral science, including Sunday school work. After this opportunity to apply himself to a thorough study of what it takes to make a church succeed, he returned to the same pastorate. He immediately applied what he had learned. In five years time his church, which had held only its status quo for many years previously, had increased from a Sunday school enrollment of 180 to around 1,000. The church membership has increased proportionately.

What he had learned and what he did constituted something of a revolution in church operation, but he accomplished it without disruption of the unity of the church. It brought more love, more power, more blessing, as well as a greater membership in the church and Sunday school. It resulted from an acquired "know-how," which diligent study in a Bible school had given him.

A superintendent of one district in the Assemblies of God gave himself to diligent study of Sunday school work. From section to section, and from church to church, he went about his district carefully instructing the pastors and Sunday school workers in this art. Knowledge acquired and then imparted had resulted in stimulation of interest and growth.

The scope and ministry of Daily Vacation Bible schools were also explained carefully to appropriate church workers. Bible school Christian education students were engaged to help the churches during the first year. After that, they were encouraged to train their own workers and take the whole responsibility of conducting their vacation schools.

Thus a heavy emphasis on Christian education subjects in the Bible schools produces remarkable results of doubled Sunday school enrollments.

But not only will it produce growth in the Sunday schools, but also it will cause the entire church to grow and bring many young souls into the Kingdom.

END

don't go to a Christian school primarily to get a husband. Even the fellows had sense enough to discredit that oft-repeated accusation. But the fact remains that in many localities from which students come, there is a dearth of spiritually-minded Christian young people.

I thought that Houghton college, in upstate New York, was thinking my thoughts with me when I found in its student *Guide* a paragraph entitled, "The Hunting's Fine." I was disappointed to find that it only concerned the use of firearms during the hunting season! The booklet does say, however, "We feel that the 'marriage of true minds' is God's finest blessing for His children. Nor is there a better place for one to meet his life partner than at a Christian college which has attracted both parties because of their mutual love of God."

The Bible plainly declares, "Whoso findeth a wife findeth a good thing" (Prov. 18: 22), but it cautions, "Be ye not unequally yoked together with unbelievers" (II Cor. 6: 14).

Certainly the choice of a Christian school sets the stage for finding (or being found!) according to God's plan. Common spiritual interests give a head start to friendship and ample opportunity for it to develop into something more than friendship. Of course, even in evangelical schools, not every student qualifies as a consecrated Christian—but such exceptions are in the minority rather than the majority, which is quite the reverse of the situation in many high and higher schools of learning.

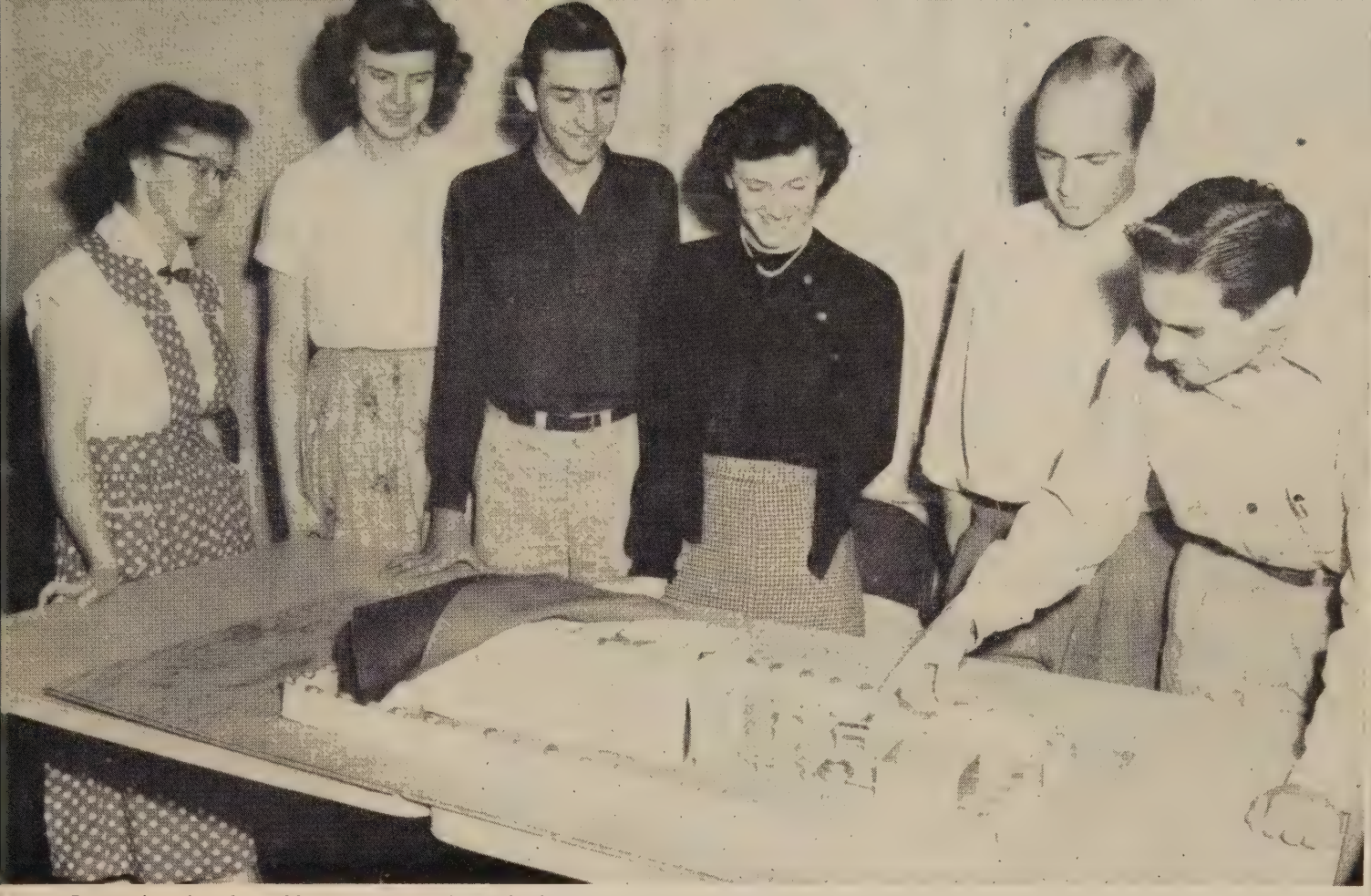
Although most girls are actually not determined to get a husband while in school, some are disappointed in the fact that they don't have a reasonable number of dates. They miss out on a good deal of campus fun and perhaps mind that more than the fact that eventually they graduate without a diamond on their left hand. Some were disturbed about the "social problem" on the campus. Many fellows just *don't* date, and therefore many girls *can't*. The dean admitted that a problem exists, but was not convinced that it differs appreciably from the social problem on most other campuses.

In the first place, she reminded me, it is a psychological fact that many 18-year-old fellows are still boys, while many 18-year-old girls are full-fledged young women. The fellows show their immaturity in their attitude toward dating.

Several students stressed the fact that often young people who are earnest Christians have chosen to side-step much of the social life in their high schools, and as a result they are socially inexperienced as well as immature.

In some instances their inexperience is the fault of parents and local evangelical churches for not providing a compensating social program for these conscientious young folks. Thrust into the social whirl of campus life, the fellows may be inwardly afraid to make a start at dating. They gang together to enjoy themselves without the "frails." And, I am told, the "gang" knows how to torment the life out of any of their number who falls away to feminine charms. This, added to the other embarrassments of first dating, deters many fellows from taking the plunge.

(*Continued on page* 69)



Instruction in the Old Testament tabernacle is part of thorough Bible background that Bible school students receive.

Christian Education in Action

by Ken Baldwin

Trained in One Textbook

Bible schools try to make the Bible as necessary to fellows like Joe Hawkins as the Bible has become to the school itself.

AFTER enrolling in Multnomah School of the Bible, Joe Hawkins found out one thing; they weren't fooling when they said that the Bible was the core of their training.

It was the motto, "If it's Bible you want, then you want Multnomah," which attracted Joe. Since he definitely wanted to know more about the Bible, like many other serious-minded high school students he had enrolled in a Bible institute.

To sit in a Bible-centered atmosphere and study the truths of the Scriptures under men and women who had been thoroughly educated in God's school of spiritual life turned out to be a real experience for Joe. He was intrigued by the fact that his instructors seemed concerned about him. In every class an effort was made to lead him into a more abundant and fruitful life, thus applying practically that which was learned mentally. The idea was according to John 14: 21, "He that hath my commandments and keepeth them, he it is that loveth me." (*Continued on page* 40)

Christian service assignments, such as jail meetings, are a Bible school 'must.'

Stressed constantly is the need for daily devotions.

Christ-Centered Culture

A well-rounded college program of social length, spiritual depth and academic breadth builds well-rounded men and women out of adolescents.

Christian college student Ed Hayes squints through a biology laboratory microscope.

Christian Education in Action

by Olaf Palmquist

Ed Hayes checks items on balanced school calendar with Dr. Brooks, dean of students.

A SHINY BLACK microscope in a biology "lab." . . . An oft-used gavel and a pair of spiked track shoes. . . . A sleek bow tie for formal wear. . . . Above all, a well-worn Bible.

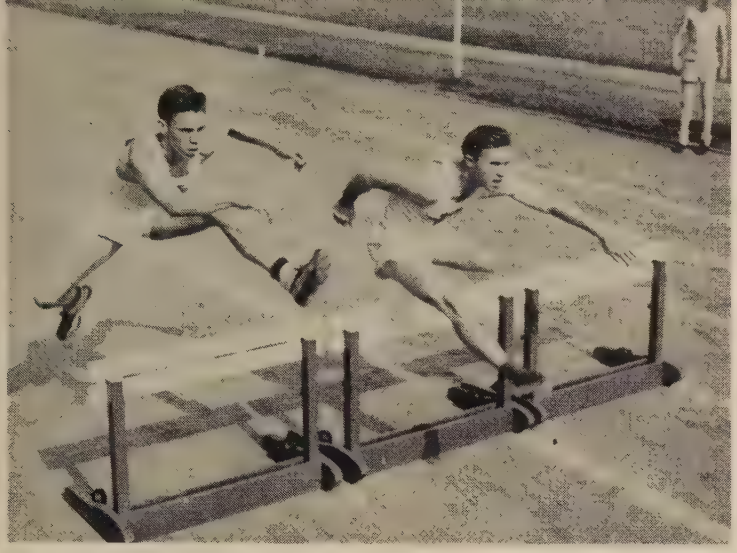
At first glance, the above-mentioned objects might not seem to add up to very much. But to a good-looking young college senior way out in beautiful Santa Barbara, Calif., they represent a lot in the way of preparation for a life of fruitful Christian service. And, while these ingredients do not represent all that's included in Christian college life, they do sum up some of its most important aspects.

To smiling Ed Hayes, soon to be graduated from Westmont college, all of the five objects mentioned above are invested with special significance.

The microscope illustrates graphically what the student from Modesto, Calif., appreciates about the curriculum of the Christian liberal arts college. Unlike the Bible institute or theological seminary, the Christian liberal arts college (of which Westmont is a good example) does not attempt to offer complete professional training for life and service, but rather seeks to build a broad background of carefully selected general subjects upon which the student may later build in his specific professional training in seminary or graduate school. Exceptions to this plan are such majors as Christian education and education, which prepare students for immediate service.

Ed Hayes is planning to enter some theological seminary in the fall. He expects to serve Christ on the mission field. At Westmont he has majored in the social sciences, with a concentration on history. He feels that this gives a well-rounded background both for his graduate studies and for life, where he must witness for Christ to people of varying backgrounds.

The gavel, which Ed wields as student body president at Westmont (enrollment



Hayes displays top form as he clears hurdle on the way to breaking the tape. Like most students, he eagerly participates in sports.

Individual devotions are emphasized to Hayes at college; with chapel services they become a spiritual high point.

300), teams up with his battered track shoes to stand for the extra-curricular activities. His college, like the majority of Christian colleges, is noted for its high academic standards. Christ-centered scholarship is one of its major goals.

But the school does not overlook the importance of well-planned extra-curricular activities, and offers something to everyone—school government, athletics, music, debate, etc. Ed, who modestly admits to having held several campus offices, feels that this experience may some day be of help to him if he is called upon to preside in meetings as a pastor, mission administrator or in some other phase of Christian work.

And the track shoes represent another less-obvious, no-less-important step of preparation for the future. Ed runs the dashes and the high hurdles, holds the campus record for the 100-yard dash. Twice recipient of the "most valuable" trackman award, he has captained the school's thinclads for three seasons. He not only feels that competitive sports help develop initiative and leadership for the participants, but also happily points to an improved relationship with the townspeople since the trackmen have sent improving squads around the cinder path. Certain barriers of resentment seem to have been broken down as the town has "adopted" the college teams; Ed feels that there is a greater opportunity to witness effectively for the Lord Jesus Christ. As a Christian collegian he is grateful for the Christian liberal arts program that puts a wholesome, balanced emphasis upon clean sport.

College leaders in planning their yearly calendar keep in mind the interest of both the young men and the young women. And they do not neglect a carefully planned, thoroughly Christian social program, designed to give needed "social graces" to students of both sexes. Ed's formal black tie, for example, brings to mind last year's homecoming banquet and other "dress-up" affairs that give students poise for later years.

Student Body President Hayes stops in the campus store for brief conference with two fellow students, Marilyn Danielson and Dwight Anderson, before attending next class.

The visitor to the Christian college campus is struck by the wholesome Christian atmosphere that prevails. Frequently students are dismissed from the inside chapel services and sent outside to some quiet spot on the semi-tropical grounds where they read God's Word and talk with Him in prayer. High Christian standards are maintained in all areas of college life, and the young Christians live and work together in an ideal "big family" relationship. Friendly Ed Hayes will long remember the stimulating fellowship in the Lord he has enjoyed with Christian young people from many states and varying backgrounds.

And that leads to the last item—the Bible. Naturally, in a school where God's inspired Word is honored as the main textbook and where every class is opened with "devotions," Ed has plenty of occasion to turn the leaves of his Bible. But its use is not confined to the classroom—daily chapel services find the Word expounded; student prayer meetings center around its teaching; friendly discussions in the dorms or on the spacious lawns often find students turning to see "what the Book says" about some subject under discussion. Like many Westmonters, as well as collegians in all Christian colleges, Ed teaches Sunday school, preaches in churches and at youth meetings. An able song leader, he has served on the college quartet and has traveled with other gospel teams representing the college.

Yes, Christian college student Ed Hayes is grateful to the Lord he loves for leading him to a school with Christ-centered scholarship, a Christ-centered atmosphere and a Christ-centered program. It's easy with this to believe that Ed Hayes will try to demonstrate in his own life the college motto, "Christ Pre-eminent." END

With youth agencies shouting for trained leaders, Wheaton college has developed a winter-theory and summer-practice course to meet the need.

Youth Leaders in the Making

by Ray Smith

After absorbing theory in the college classroom,

WINNING kids to Christ is the work of the Holy Spirit. But getting those same kids to listen to the Gospel is a science about which evangelical Christianity has much to learn. This is the admission of most youth workers today.

Thus it is real news when a Christian college comes up with a program aimed at educating students in the science of youth work.

"The secret is understanding kids," says Harvey Chrouser, physical education director at Wheaton college where this unique program has been in the process of development for the past few years.

At the Wheaton campus, Christian education courses are combined with physical education courses, training young men and women to reach America's children for Christ with purposeful activity. Three hundred miles north in the heart of Wisconsin's lake region, the young people practice their college theory at Wheaton-operated Honey Rock camp.

Believing that Youth Leadership Training is not complete unless supplemented by practical experience under good direction, Wheaton inaugurated its own summer camp program.

By conducting its own camp to train collegiates in youth leadership, Wheaton college has become one of the few institutions in the nation with such a program.

Such organizations as Young Life, Inter-Varsity, Boys' Brigade, Pioneer Girls and Rural Bible Crusade say that their summer camps are their life-blood. Bill Dillon, Chicago rescue mission director, who also conducts a summer camp for under-privileged children, declares, "We accomplish more in ten days at camp than in 52 Sunday school sessions of the year."

With such motivations, fellows, like Stan Voth, strapping Wheaton college senior, enter whole-heartedly into the Youth Leadership Training program. Although majoring in zoology, Stan has taken healthy samples of the offerings in the "phys ed" department. "This stuff is sure to come in handy," he says.

He has watched and helped the program grow in his four years doing summer camp work and handling a Young Life club during the year. A crack football fullback in the fall and a high-jumper and shot-putter in the spring, Stan is ready to become a top-notch youth leader whether he goes directly into the field or not.

Up at Honey Rock camp at Three Lakes, Wis., Stan and others get practice teaching experience serving as counselors and as administrators.

In charge of a cabin group of youngsters, these college students under able faculty direction rapidly learn the way to the child's heart. In addition, auxiliary assignments are given these future leaders to enable them to gain wealth of experience. The camp, directed by Chrouser and women's physical education instructor, Margaret Lovik, permits 30 to 40 college fellows and girls to try out the courses they have taken in counseling, handcraft, first aid, aquatics, as well as the Christian education courses.

After class, Stan Voth, Wheaton senior, chats with Harvey Chrouser, camp director.

Camp sessions coincide with the terms of the Wheaton summer school. Actual college courses, such as Camp Programming, Counseling and Senior Life Saving, are given, and for successful completion of these courses, college credit is awarded.

The enthusiastic child campers lose nothing by this. In fact, they benefit from the individual attention in Bible study and outdoor skills and crafts by trained leaders. Chrouser believes, "Already it's paid dividends in training of students and in the changed lives of the campers."

Students transfer to Wheaton, specifically to partake of the Christian recreational leadership program, and the physical education department in alliance with Honey Rock camp trains them as fast as they can.

"But as evangelicals, we're still behind schedule," says Chrouser. "Our Christian camps reach only one fifth as many campers as secular organizations."

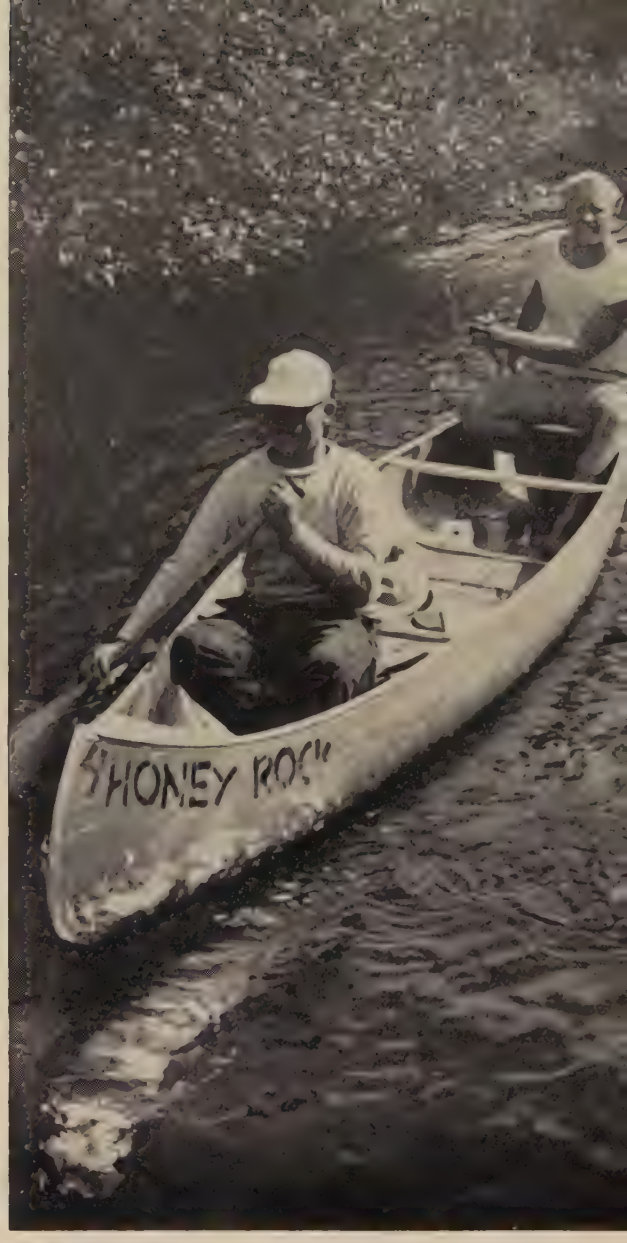
Gradually, however, evangelical agencies are awaking. More churches are applying to youth work the same principle used by the city rescue missions. They are trying to meet other needs while giving the Gospel. Christian leaders realize that 45 minutes of Christian influence on Sunday can't offset other influences of question-

(*Continued on page* 90)

Stan Voth knows how to interest boys and puts it into practice at camp.

On campus, Voth skims the high jump bar during a track meet.

All-conference fullback, Voth circles right end for a first down.



Big feature in camp life is canoeing. Voth helps paddle the smoothly sliding craft over the quiet Wisconsin lake.

Necessary part of camp life is food preparation. Counselors like Voth learn the fundamentals of cooking.

In a practice preaching class at seminary, a student preaches to a tape recorder, his classmates and professor, then receives criticisms.

Christian Education in Action

Preachers Are Their Product

On a Dallas penthouse terrace, a seminary student leads a Young Life club meeting.

by John A. Witmer

With Hebrew and homiletics, seminaries prepare scholars for pulpits around the world.

DALLAS seminary has a faculty of one—the Holy Spirit."

As Dick Smith, imaginary Dallas theolog but pretty typical of theological students in evangelical seminaries everywhere, slid into the chair of his study desk, this statement caught his eye. It was lettered on a file card and Scotch-taped to the standard of his desk lamp. Beneath it was lettered, "John 16: 12-15; I Corinthians 2: 9-16."

Dick recalled the first time he heard these words. It was at the opening convocation during his first year. President Lewis Sperry Chafer had arisen to speak and this was his first sentence. Dick had smiled as he glanced at the faculty in

their academic robes, "What are these men doing here then?"

As if he had anticipated his thought, Chafer had explained the necessity of human teachers and the spiritual and academic qualifications they must have. From those two passages of Scripture he had expounded the basic philosophy of education at seminary—instruction in spiritual things ultimately involves the written Word of God and only two persons, you and the Holy Spirit.

Dick remembered placing the statement on his lamp that night as a motto. He heard it many times since then. It was more than a slogan. The faculty taught in the consciousness of that principle, it seemed, and the whole seminary lived in its atmosphere.

It was hard sometimes to see the correlation, Dick recalled—memorizing Hebrew paradigms for example. Dick chuckled to himself. But now he had a good foundation in both Hebrew and Greek, which he valued as indispensable tools to interpret the Scriptures with confidence and to preach the Word with conviction.

The constant emphasis and challenge in class and out was for a positive, constructive ministry of the Word of God. In addition, the entire four-year course of study contributed to the single objective of preparing the student to preach the Word.

Now, Dick thought, his preparation at seminary was almost ended. In a few more weeks he would receive his Th.M. degree. Four years of seminary study were completed. Dick recalled how long four years seemed when he had first considered attending seminary. But that was another thing he had learned to appreciate—the emphasis at his evangelical seminary on thorough preparation for Christian service. Now he realized that four years of formal theological training were only a foundation for a life of study.

The telephone interrupted his reverie.

"Hello. . . . Bill? . . . No, thanks. No tennis today. I'm still recovering from that basketball game last night. . . . Yeah, that ended the playoffs. We topped our league again. Besides, I have to write the folks and go over my message for the Young Life club tonight. . . . Okay. . . .'Bye now."

Dick took a sheet of stationery and began to write,

"Dear Mother and Dad.

"I've been wanting to write about our missionary conference here at school last week. Classes were dismissed and we had lectures and discussion hours each day from 9 a.m. to 1 p.m. The afternoons were for personal interviews. Mary attended all the public evening meetings at Scofield church.

"Ten missionaries were here, real missionary leaders like Ralph Davis and John Thomas. All of them had a real message and they really opened up. I've never experienced anything like it for missionary information and challenge.

"The big news is this. The Lord is calling Mary and me to the foreign field. We talked it over after we got home from the closing service Sunday night. It was a bit humorous. The Lord had spoken to both of us, but we were a bit hesitant to say anything for fear the other had not received the call. We should have realized that 'what God hath joined together' He certainly would not put asunder. Now we're looking to Latin America and rejoicing even more in the Lord.

"I don't imagine this comes as a complete surprise to you. I can recognize the Lord's hand in many things leading us to this step of faith. My monthly trips on the country preaching circuits to Arkansas and Oklahoma for Brother Hawkins and the Radio Revival during my first two years were a preparation.

"I had to drop that ministry after Mary and I married and I got a job at Mitchell's on Saturdays and Mondays, but then the Lord gave me my Young Life club. This is missionary service in itself, and the Lord undoubtedly was in it.

"Speaking of my Young Life club, I'll have to close for now. I must go over my message for the meeting tonight and then spend some time in prayer. Mary joins me in sending our love to both of you. Your son, Dick."

Dick folded the note, stuffed it in the envelope, and sealed it. He addressed and stamped the envelope and laid it aside to mail on his way to club. Then he opened his Bible and began to study the Word. END

Faculty and students bow together at the seminary's spring day of prayer.

Missionary leaders eat with seminary students during annual missionary conference.

LISTEN EVERY SUNDAY TO

Light and Life Hour

COAST TO COAST ABC NETWORK
AND
AROUND THE WORLD BY
SHORTWAVE

Call Letters	Location	Kilocycles	Power (Watts)	Time
United States Stations:				
KGPH	Flagstaff, Ariz.	1230	250	8:30 AM
KROP	Brawley, Calif.	1300	1,000	8:30 AM
KXO	El Centro, Calif.	1230	250	8:30 AM
KDAC	Fort Bragg, Calif.	1230	250	9:00 AM
KECA	Los Angeles, Calif.	790	50,000	8:30 AM
KGO	San Francisco, Calif.	810	50,000	8:30 AM
KYOR	Blythe, Calif.	1450	250	8:30 AM
KREO	Indio, Calif	1400	250	9:30 AM
KVOD	Denver, Col.	630	5,000	6:00 PM
KIUP	Durango, Col.	930	1,000	8:00 AM
KGHF	Pueblo, Col.	1350	1,000	3:00 PM
WMAL	Washington, D. C.	630	5,000	8:30 AM
WONN	Lakeland, Fla.	1230	250	8:00 AM
WSUN	St. Petersburg, Fla.	620	5,000	3:00 PM
WHOO	Orlando, Fla.	990	10,000	10:00 PM
WGST	Atlanta, Ga.	920	5,000	1:30 PM
WMOC	Covington, Ga.	1490	250	2:30 PM
WDUN	Gainesville, Ga.	1400	250	8:30 AM
KGEM	Boise, Ida.	1140	10,000	8:30 AM
WENR	Chicago, Ill.	890	50,000	4:00 PM
WMBI	Chicago, Ill.	1110	1,000	3:30 PM
WVMC	Mt. Carmel, Ill.	1360	500	8:00 AM
WBIV	Bedford, Ind.	1340	250	8:00 AM
WBNL	Boonville, Ind.	1540	250	6:00 PM
WRSW	Warsaw, Ind.	1480	500	3:00 PM
KJAN	Atlantic, Ia.	1220	250	2:15 PM
WMT	Cedar Rapids, Ia.	600	5,000	8:15 AM
KBUR	Burlington, Ia.	1490	250	7:30 AM
KMA	Shenandoah, Ia.	960	5,000	1:00 PM
KBOK	Waterloo, Ia.	1090	1,000	12:30 PM
KCKN	Kansas City, Kan.	1340	250	8:30 AM
KFBI	Wichita, Kan.	1070	1,000	12:30 PM
WKLO	Louisville, Ky.	1080	1,000	8:30 AM
WMTC	Vancleve, Ky.	730	1,000	2:30 PM
KLMB	Monroe, La.	1440	5,000	8:30 AM
WHOB	Gardner, Mass.	1490	250	8:30 AM
WNAW	North Adams, Mass.	860	250	4:30 PM
WELL	Battle Creek, Mich.	1400	250	8:30 AM
WBCM	Bay City, Mich.	1440	1,000	8:30 AM
WHRV	Ann Arbor, Mich.	1600	1,000	8:30 AM
WTVB	Coldwater, Mich.	1590	1,000	3:00 PM
WXYZ	Detroit, Mich.	1270	5,000	8:30 AM
WMIQ	Iron Mountain, Mich.	1450	250	8:30 AM
WILS	Lansing, Mich.	1320	1,000	8:30 AM
WMPC	Lapeer, Mich.	1230	250	1:30 PM *4:00 PM
WSOO	Sault Ste. Marie, Mich.	1230	250	9:30 AM
WSTR	Sturgis, Mich.	1460	500	3:00 PM
KATE	Albert Lea, Minn.	1450	250	8:30 AM
KTOE	Mankato, Minn.	1420	1,000	8:30 AM
KTIS	Minneapolis, Minn.	900	1,000	12:30 PM
KDMA	Montevideo, Minn.	1450	250	8:30 AM
KWNO	Winona, Minn.	1230	250	8:30 AM
KWIM	Wilmar, Minn.	1340	250	12:30 PM
KXOK	St. Louis, Mo.	630	5,000	8:30 AM
KJSK	Columbus, Neb.	900	1,000	2:15 PM
KNBR	North Platte, Neb.	970	1,000	1:30 PM
KCLV	Clovis, N. M.	1240	250	8:30 AM
WTSV	Claremont, N. H.	1230	250	8:30 AM
WTSL	Lebanon, N. H.	1400	250	8:30 AM
WKBW	Buffalo, N. Y.	1520	50,000	2:30 PM
WENE	Endicott, N. Y.	1430	5,000	8:30 AM
WVOS	Liberty, N. Y.	1240	250	10:00 PM
WINS	New York, N. Y.	1010	50,000	8:30 AM
WARC	Rochester, N. Y.	950	1,000	9:00 AM
WDIA	Walton, N. Y.	1270	1,000	3:00 PM
WWNY	Watertown, N. Y.	790	5,000	8:15 AM
KSJB	Jamestown, N. D.	600	5,000	12:30 PM
WJW	Cleveland, Ohio	850	5,000	5:00 PM
WRFD	Worthington, Ohio	880	5,000	8:00 AM
KRMG	Tulsa, Okla.	740	50,000	1:30 PM
KFLW	Klamath Falls, Ore.	1450	250	8:30 AM
KSGA	Redmond, Ore.	1240	250	8:30 AM
KODL	The Dalles, Ore.	1230	250	
KYJC	Medford, Ore.	1230	250	8:30 AM
KEX	Portland, Ore.	1190	50,000	8:30 AM
WRTA	Altoona, Penn.	1240	250	8:30 AM
WAVL	Apollow, Penn.	910	1,000	4:30 PM
WIKK	Erie, Penn.	1330	5,000	8:30 AM
WCRO	Johnstown, Penn.	1230	250	8:30 AM
WKVA	Lewistown, Penn.	920	1,000	8:30 AM
WMGW	Meadville, Penn.	1490	250	8:30 AM
WCAE	Pittsburgh, Penn.	1250	5,000	8:30 AM
WKBI	St. Marys, Penn.	1400	250	9:00 AM
WPEL	Montrose, Penn.			1:30 PM
KSOO	Sioux Falls, S. D.	1140	10,000	6:00 PM
KTAN	Sherman, Tex.	1500	250	2:30 PM
KVOU	Uvalde, Tex.	1450	250	
KCSU	Provo, Utah	1400	250	8:30 AM
WTSA	Brattleboro, Vt.	1450	250	8:30 AM
WJOY	Burlington, Vt.	1230	250	8:30 AM
WSKI	Montpelier, Vt.	1240	250	8:30 AM
WRNL	Richmond, Va.	910	5,000	8:30 AM
KBKW	Aberdeen, Wash.	1450	250	8:30 AM
KJR	Seattle, Wash.	950	5,000	8:30 AM
KGA	Spokane, Wash.	1510	50,000	8:30 AM
KWWB	Walla Walla, Wash.	1490	250	8:30 AM
KPUY	Puyallup, Wash.	1450	250	10:00 AM
KPRC	Mount Vernon, Wash.	1430	500	2:00 PM
WKWK	Wheeling, W. Va.	1400	250	8:30 AM
WVVW	Fairmont, W. Va.	1490	250	8:30 AM
WMAV	Milwaukee, Wis.	1250	5,000	1:00 PM
KWOR	Worland, Wyo.	1490	250	2:30 PM
WPTL	FM Providence, R. I.	91.5 meg.	50,000	2:00 PM

* Friday

WRITE FOR LIST OF CANADIAN AND MISSIONARY STATIONS

SUPPORT WITH YOUR PRAYERS AND GIFTS

Light and Life Hour

WINONA LAKE, INDIANA

You Can Take It With You

by Wayne Fagerstrom

I WOULD like to challenge the trite statement, "You can't take your money to heaven with you."

I believe, in a sense, that you can send your money to heaven by putting it into Christian schools and colleges, mission stations and other worthy Christian enterprises.

Someone has said, "The Gospel is like the water in your kitchen faucet. The water itself doesn't cost anything, but the pipe needed to get it there surely does." The message of the Bible is certainly free to all, but the equipment and personnel needed to disseminate it cost something.

Most of the money earned by America's wage earners this year will be spent for something. Very little will be saved. Some of the things bought will be necessities, others will be luxuries, some neither.

Is the Gospel a luxury, necessity or neither? The heroic passengers of the *Mayflower* considered it a necessity. Some of their descendants must have considered it a luxury or neither a necessity or luxury, if the proportion of their income spent to support it is a fair criterion.

According to the U. S. Department of Commerce, the average earnings of every man, woman and child in the United States in 1951 was $1,584. The total average contribution to religious and welfare projects for the same year was $26.14. If everyone had given only the tithe—10 per cent—it would have averaged $158.40 per person.

Instead, Americans last year spent each of their dollars as follows:

22.3c.—food
10.0c.—housing
15.0c.—taxes
10.0c.—luxuries
9.1c.—clothes and personal care
8.4c.—transportation
5.6c.—savings
3.8c.—medical and dental services
3.5c.—personal business
1.8c.—recreational purposes
1.5c.—church and charity

$1.00 Total

The members of the Communist party in the United States gave $30 to propagate their philosophy, for every one dollar all Americans of all denominations gave for all religious purposes in one year.

In the United States in one year, more money is spent for beer than for milk. Crime is neither a luxury or necessity, yet 13 billion dollars were spent for crime in 1951. That is $130 for every man, woman and child in our nation was paid to try to cure what the preaching of the Gospel could have prevented if it had reached the prospective criminal first.

It costs less than five dollars to keep a child in Sunday school for a year. That's many times less than it costs to keep him in a reform school, and it's much better for him. It costs less than a $1,000 a year to train a youth in Bible college to bring life to humanity. It costs $54,000 to train and equip one youth to kill one enemy soldier in war.

There are 40 million youth in our nation today under 25 years of age who do not attend Sunday school or church and have no religious training at home or at school.

If we had hundreds more trained Christian workers, hundreds of new Christian schools and colleges, Sunday schools and churches, the standards of our nation could be changed in one generation.

The Gospel of Christ is definitely a necessity and not a luxury that we may or may not buy if we have some money left over. It is an investment which we must make in order to preserve the democratic way of life.

Christian Life

1953 Project I

Stimulate missionary vision and action.

The Gospel changes drunkards into sober citizens, transforms criminals into law-abiding citizens, and has been the only force in the history of the world which has recognized the dignity of the human soul.

I know a Bible college that is trying to raise $200,000 to build a new administration building to relieve its pitifully overcrowded dormitories and classrooms. Another is seeking slightly more for a science building.

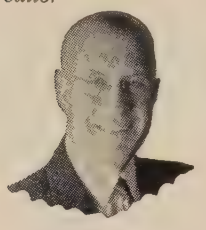
Meanwhile a missionary is praying fervently for $20,000 to build a Bible school in Formosa. At the same time a mission board needs $50,000 to provide converts with Christian education in Africa.

These are typical of the many opportunities open to Christians to demonstrate to the unbelieving world that we believe in the Christianity we profess.

The Communist nations count on the Americans' love of ease and pleasure as the vulnerable spot where they will strike. Why not prove to the world that American Christians can sacrifice for something as dear as our type of freedom? The memories of a $2,000 hunting trip or a $5,000 fur coat wouldn't mean much if we lost our American way of life to a ruthless enemy.

If we want to take our money with us, so to speak, when we die, let us get it changed now into universal currency that will support eternal values. Let's invest it generously in the greatest heritage given to civilization, the Gospel.

THEODORE ELSNER
editor



TO AID IN YOUR SELECTION

Japan Opens to Gospel Radio

A RETIRED Christian business man, more than two years ago, walked into the offices of a 50,000 watt radio station in Tokyo stating, "I would like to buy radio time."

After examining their schedule, they showed him what time was available. They asked him if he had any script. He replied, "Yes." Pulling out his Bible, he declared, "here is my script for the program." This was the beginning of the radio ministry of Harry J. Swan of Los Angeles, Calif.

Swan's program, "The Way," now on seven stations, involves an annual obligation of $20,000 in addition to the follow-up work, postage, advertising and offerings to the Japanese volunteer workers.

Truly the prayers of thousands of Christians for the Gospel to be broadcast on the radio in Japan have been answered, according to unofficial report of Kenny Joseph, missionary of Evangelical Alliance Mission on loan to Youth for Christ in Japan. There are now at least six different organizations carrying on a gospel radio broadcast in Japan.

These include "The Lutheran Hour," The Christian Radio Mission, The Pacific Orient Broadcasting company, the Japan Soul Clinic, "The Way" radio broadcast and the faith broadcast of Timothy Pietsche, independent missionary. Some programs report up to a thousand letters a week reaching them in response to their broadcasts.

■ Every Sunday afternoon at 4:30, India listens to the "Light and Life Hour." There are approximately one million licensed radio sets in India. If thousands of educated leaders in India could be saved, it would be the means of heading off Communism, and bringing Christianity to this great land.

The Free Methodist seminary at Yeotmal with Dr. Frank Kline is sponsoring a correspondence course which is being offered freely to all listeners in India. On Sunday night this same broadcast ministry reaches Africa over the one powerful station which will sell time for the Gospel. It covers all of Africa. The Roman Catholic church forbids the station broadcasting evangelical gospel programs before 10 o'clock at night.

Dr. Myron Boyd proclaims the message of deliverance every Sunday night over this Laurenco Marques station in South Africa at 10: 15 p.m. While most of the natives do not have radios as yet, we must remember there are about 30 million white people in Africa. They all understand English. This gives Boyd a great opportunity to reach millions in Africa through his ministry on the "Light and Life Hour."

A Chinese Jewish family converted by radio ministry is now living in Jerusalem. When Communism took over China, this family had to flee as refugees to Israel. They now live in Jerusalem doing an excellent work among their people. They were regular attendants at the revival that Boyd conducted while in Jerusalem. This family is praying daily that the "Light and Life Hour" may be placed on the large government radio station in Jerusalem.

■ A Sunday school class meets weekly in the studio of Station WTJV here in a unique television program. Believed to be the first of its kind in the U. S., the half-hour program aims to encourage Sunday school attendance. It is televised each Sunday morning at 9:30 from a studio set, representing a typical church school room. Although devised primarily for shut-ins, such as those at the Variety Children's hospital here, the program has developed a following among other children and even many adults.

Originator and conductor of the program is Dr. Floyd Boice, pastor of Northeast Baptist church, formerly associated with Los Angeles Baptist Theological seminary. He is assisted by the Rev. Samuel J. McBurney.

Each week a group of boys and girls aged 8 to 12 years meet on the set. As Boice calls the roll, they respond by reading Bible passages. Boice then explains the week's lesson, illustrating it with chalk drawings and magic tricks; and McBurney makes a flannelgraph picture of the week's Bible story.

■ Eighth annual religious broadcasting workshop, sponsored by the Broadcasting and Film Commission of the National Council of the Churches of Christ in the USA, will be held August 10-28 at Butler university's School of Religion and at WFBM-TV Indianapolis. Tuition is $50 for a limit of 50 persons.

■ At the meeting of the United Church of Canada's board of evangelism and social service late in February in Toronto, it was recommended that sponsored religious programs for television be discouraged. The board suggested the Canadian Broadcasting corp. provide religious television without cost, and that Canadian talent be used wherever possible. One board member commended commercial firms sponsoring TV programs with a religious "flavor."

END

Encourage others to "tune in" the NATION-WIDE and WORLD-WIDE

CRUSADE FOR CHRIST by RADIO

Hear These Evangelists

THEO. H. EPP
Director of Back to the Bible Broadcast

J. DARREL HANDEL
Evangelist of Back to the Bible Broadcast

JACK SHULER
Nationally known Evangelist

G. CHRISTIAN WEISS
Director of Broadcast Missionary Agency

MAY 24-JULY 18

On the air daily over the special network of the

BACK TO THE BIBLE Broadcast

Write for FREE
RADIO LOG
BACK to the BIBLE BROADCAST
Box 233, Lincoln 1, Nebr.

ONE TEXTBOOK

(*Continued from page* 31)

To get practical Christian training, Joe like every other student was expected to participate in some Christian work during the week. Regularly he taught a Sunday school class and occasionally he went out on gospel team assignments. Some of his friends had small pastorates, others worked with high school Bible clubs or week-day children's activities.

Bright and early each Monday morning before classes began, Joe attended the "Prayer and Report" session. There the students met to report on practical work done the week before. After the reports were given, Joe knelt with the other students to pray about the problems in their activities.

That evening Joe attended a meeting of the Student Missionary Union. After hearing a returned missionary from South Africa present the needs of his people, the group divided into small prayer groups according to their individual interests. Joe went to pray with a small group concerned about the land of India. Each week a different mission field was represented—and almost every field had a prayer group.

Joe heard other students say that it had been through these small prayer groups that God spoke to their hearts concerning a specific mission field. Wanting to be submissive to the Holy Spirit's leading, Joe attended regularly.

Once a month at Bible school an entire school day was set apart for prayer. Joe attended the student prayer meetings, while the faculty separated for their own prayer times. In these times the needs of the school, its students, faculty and friends were sincerely brought before the Lord in prayer.

Once each semester came Missionary Emphasis week when representatives of a number of mission boards counseled with the students. Here Joe Hawkins got the inside information on mission field problems. Policies, regulations and the educational and health requirements of the various boards were also presented and compared.

But occasionally, no matter how busy he was with school work and Christian activities, Joe, being a normal American boy, liked to get his hands on a ball and toss it around. While organized competitive sports were limited, Multnomah, like most Bible schools and institutes, offered a wide variety of athletic activities for individual participation. School officials stressed the importance of properly caring for the body.

And then social events had a place at Bible school for Joe Hawkins too. Although he didn't come primarily for its social events, now that he was there he wanted to take advantage of what was offered. Dating was limited; in fact Joe wasn't allowed to date until after the first half of his first semester, but after that school regulations permitted him one date a week. Regulations on juniors, senior and grads were relaxed a bit more. Banquets and parties composed some of the social activities sponsored by the school.

★ ★ ★

Devotion is the thermometer to our giving, and giving is the evidence of our devotion.

★ ★ ★

Bible schools recognize the Christian's duty of good citizenship. So as a student, Joe Hawkins became quite familiar with the Student council. The purpose of the council was to channel student activities so that all phases of student life would be well balanced. In this as well as the Student Missionary union, the Women's council and the four classes, Joe and other students were provided training in leadership and governing responsibility.

When the time came for Joe Hawkins to graduate, he was well-grounded in the Bible and well-rounded in Christian maturity. Not only did he know the Bible to the core, but also the Bible had gotten to his core, because the core of this school is the Bible. END

Let the Mailman Carry Your Books

AN AD in CHRISTIAN LIFE two years ago caught Art Black's eye. It announced the Emmaus Bible School correspondence course. Typical of 80,000 others enrolled in various evangelical correspondence schools, Art knew that this was what he needed.

At first there were a few questions in Art's mind. How could you go to school by mail? Would he be able to study at home? Could he learn anything without a teacher bending over him? What kind of attention would the correspondence school give his lessons?

He wanted to think it over, but his wife reminded him, "If you don't sign up for it now, you never will."

Of course, his wife was right. Art clipped the little coupon, slipped it in an envelope, enclosed a dollar bill and he once again became a schoolboy.

Art had been teaching a Sunday school class and each Sunday he realized more how little he knew about the Bible. Not having accepted Christ as his personal Savior until it was too late for him to attend Bible school or college, he missed out on learning God's Word in full-time attendance at a Christian institution.

But when he saw the ad, he decided to take advantage of this opportunity. Later he found other Christian correspondence courses in which he could enroll.

He learned that Moody Bible Institute had 20,000 enrolled in their correspondence school. Several thousand more had signed up at the Assembly of God correspondence school. And he found out there were other places too, scattered across the country, that advertised evangelical courses by mail.

Art was intrigued. The low cost and the variety of subjects at Emmaus interested him. But the idea of going to school via the U. S. mail made him ask a few questions.

After receiving his textbook, faithfully he sent in each lesson. By the time three lessons were completed, all his mental reservations were answered in favor of the correspondence course. Art was amazed not only by the ease in which a course could be taken by mail, but also the fact that in spite of its 27,000 students, Emmaus still endeavored to give him personal help.

Going to school by mail was fun and he eagerly awaited his grade on each lesson. Once in a while his wife had to remind him after supper that he'd have to get started on the course again, but pretty soon it became a habit and Art Black was a star pupil.

After reading, re-reading, and thoroughly digesting the material in the text and checking it with Bible references, Art methodically filled out the answers at the end of the lesson. Then he mailed them to school headquarters in Chicago.

There the lesson was graded by competent instructors and marked down in Art's records. A few days later Art received his test back with corrections, helps and the grade up in the corner.

Enthused he was ready to start the next lesson.

By the time he had half completed the course, he had already made plans to take some of the other 17 Emmaus courses, from a book study of Hebrews to Sunday school work or child study. He even had developed a plan to try courses at other correspondence schools as well.

Art felt well rewarded for taking the course when he began getting some answers to those biblical problems which had always perplexed him.

But it was even more rewarding when his Sunday school class of Intermediate boys began asking questions and Art Black, for once, was able to answer them.

"That Ye may approve things that are excellent."

(Phil. 1:10.)

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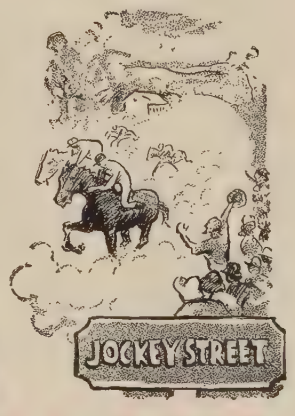

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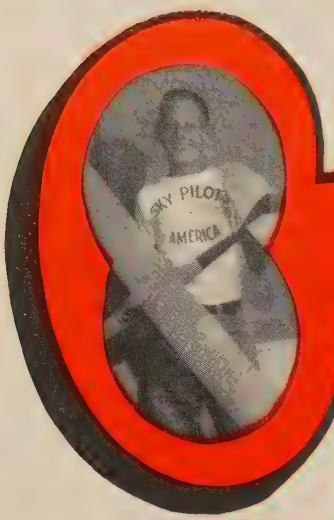

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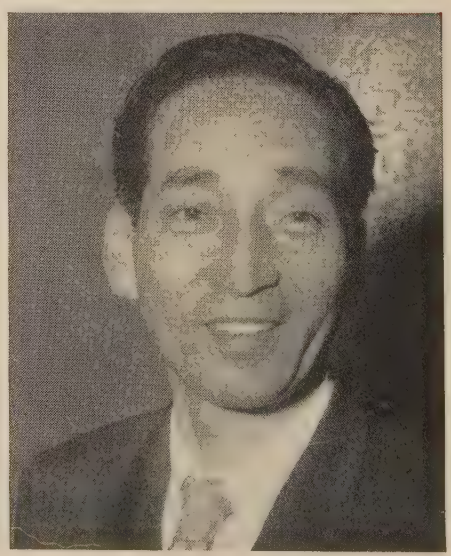


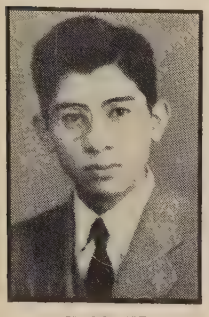
WORLD

Guatemalan Pastor Martyred

Fatally Stoned by Mob

BELIEVERS in the Central American country of Guatemala are mourning the death of that land's first evangelical martyr, a young national pastor stoned in a fanatical mob attack on the minister's home.

In an exclusive report to CHRISTIAN LIFE, the brutal slaying is described by the Rev. Raul Echeverria, secretary of the Synod of the Evangelical Churches of Guatemala.



VASQUEZ

The victim of the mob assault was the Rev. Maximiliano Vasquez, a man in his "twenties" who served a little evangelical church at Alotenango, not far from Antigua Guatemala, former capital of the Central American country. In the rioting 20 people were seriously injured and two churches and a private home were destroyed by a priest-fomented mob of 300.

Roman Catholic opposition was aroused when it was learned that Dr. Jose Maria Ruiz, a converted priest, was scheduled to conduct services in Alotenango. Catholic parishioners were told that Ruiz was coming to destroy the Catholic church and to burn its images.

At 7:45 p.m. on April 6, the date Ruiz was to begin his meetings, the bells of the Roman Catholic church began to toll and a skyrocket shot into the sky. This gave the signal for a mob of 300 armed with clubs and machetes to gather in the plaza where believers were beginning to gather for worship in the little evangelical church.

Advancing on the Protestant chapel, the mob broke through the doors which had been closed by the evangelicals. The infuriated mob smashed the furniture and organ to splinters and finally destroyed the entire structure. The believers escaped through the back door only to be trapped in ambushes at their respective homes.

Vasquez rushed to his home to protect his wife and two children. He barely reached the parsonage when the men, armed with axes, broke down the door and entered the home. In the scuffle, Vasquez was struck on the head with a large stone and fatally injured. His wife, wounded in the face, escaped with the two children.

A bomb destroyed another evangelical church in the town.

Alotenango police, aided by officers from two other cities, rushed to the scene of the rioting and arrested 10 others. Later, 14 others were taken into custody. Prompt action by the Guatemalan police was attributed to the fact that this land thus far has maintained its guarantee of religious liberty. Order was re-established the same night, according to the newspaper, *La Hora*.

At the funeral of the martyred pastor, his father prayed, "Father, forgive them, for they know not what they do." The funeral procession covered three full blocks.

Find 70 Bible Scrolls in Cave

ARCHEOLOGISTS feel they have unearthed one of the greatest finds of our day in the discovery of some 70 biblical scrolls believed to be at least 2,000 years old.

The ancient manuscripts were found by Arab shepherds in a cave on the shore of the Dead Sea about 25 miles east of Jerusalem, according to Jordan's British-born Director of Antiquities, G. Lankester Harding.

Harding, who called the discovery "perhaps one of the most sensational archeological events of our time," said 38 of the scrolls had been identified by Dominican scholars as manuscripts of 19 books of the Old Testament.

The rest were described by the priests as commentaries and paraphrases of biblical books, many known and hitherto unknown Apocrypha and descriptions of the conduct and organization of the Essenes, the Jewish sect to which the scrolls belonged.

The manuscripts are written on papyrus and leather in Hebrew, Aramaic and Greek, some of the Hebrew and Aramaic documents in a script closely related to the ancient Phoenician.

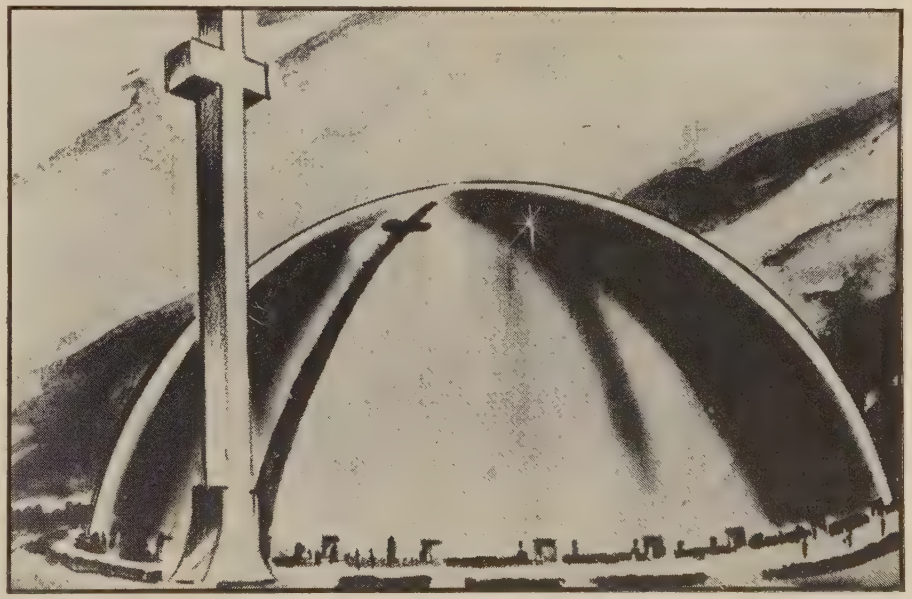
Harding, who also is director of the Palestine Archeological Museum in Jerusalem, said that only a brief examination had been made of the scrolls so far.

He predicted that Biblical scholars from all over the world would be kept busy "for the next generation, at least" pondering the translation and significance of the documents.

The Jordan archeologist said the scrolls had been found several months ago in a cave near the ruins of a settlement now known as 'Khirbet Qumran, presumably the home of the Essenes some 1,900 years ago. Undoubtedly, he said, the scrolls were taken from their library to the caves for safekeeping.

Recent archeological activity in the area was prompted by a Bedouin's discovery of several scrolls in a cave about half a mile from the site of the new find. Among these documents was the oldest known copy of the Book of Isaiah and also the Book of Habakkuk.

The books of the Old Testament represented in the newly discovered scrolls are those of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Ruth, Samuel, Kings, Psalms, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel and the Lesser Prophets.



Architect's drawing of the 100-ton all-aluminum portable tabernacle being built at Toccoa, Ga., for Evangelist Billy Graham by the R. G. LeTourneau company. The structure, shaped as a complete circle and dome, will be 300 feet in diameter at the base and 85 feet high in the center. It will seat from 12,000 to 14,000 people. The tabernacle entrance will be marked by a huge cross 100 feet high. Graham will use the tabernacle in Detroit next fall, then the portable structure will be sent to England for use in three campaigns the evangelist has scheduled there in 1954.

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The First Lady, Mrs. Mamie Eisenhower, receives a white leather-bound Bible from the Women's Division of the National Association of Evangelicals. Mrs. Theodore Elsner, president, hands it to her.

Nehru Seeks Missionary Curb

PRESENT DEVELOPMENTS in the Indian government's attitude toward foreigners may prove to be detrimental to the missionary cause in that land.

Political necessity demands that foreign evangelical missions in India be staffed by Indian workers instead of outsiders, Prime Minister Jawaharlal Nehru told Robert Trumbull of the *New York Times* in a recent exclusive interview.

Nehru indicated that he was impressed that this policy should be followed particularly in primitive border areas where integration of tribes in all stages of civilization into the Indian body politic is a serious problem.

The Indian prime minister voiced this conclusion at the end of a tour among tribes that were recently headhunters in the border region of India and Burma. He has been making his first visit to the remote and carefully guarded autonomous district of Assam where few outsiders, either Indian or foreign, are admitted.

Many of the tribes visited by Nehru are heavily Christian—the Lushais are 86 per cent Christian—and numerous native ceremonies he witnessed were strikingly Western.

Nehru sought to make it clear that his thoughts on a desirable mission policy were not motivated by religious consideration. He noted the indigenous character that Christianity, with 900,000 local adherents, possesses today in India.

Nehru stated that he felt that Christian missionaries of Indian blood would be better equipped than foreigners to impart the "noticeably deficient" sense of Indian nationhood among these highly individualistic tribes as they propagate their faith.

American and other foreign missionaries of several groups have been working in northeastern India for more than half a century. It is generally granted that they were almost alone in bringing education and other benefits to the semi-nomadic Mongoloid tribes of this region until the

cautious entry into the area.

Nehru's stand was backed in New Delhi by high government officials.

India will insist that foreign missionaries comply with the country's policy of evangelical work to natives, Home Minister Nath Katju and Deputy Home Minister B. N. Datar, told the Upper House of Parliament.

Katju said that "if missionaries come here for evangelical work, the sooner they stop it, the better."

He said everyone in India was free to propagate his religion, but the government did not want people from other countries to come to India to do such work.

Earlier Datar told the House that there are 65 Roman Catholic and 50 Protestant missionary societies working in India.

Both Protestant and Roman Catholic groups have been "Indianizing" their church activity for sometime.

While no restrictions have been placed on the admission of evangelistic missionaries to India, the government's attitude is that no missionary from a foreign country should be admitted unless it has been established that there is no suitable Indian to perform the work.

The National Christian Council of India and Pakistan has recommended that although "the Church in India needs and welcomes the help of missionaries from abroad," all church and mission property should be vested in or transferred to native bodies.

Zero Hour in East Germany

COMING OUT from behind the false whiskers of a "progressive national church" that would cooperate with Communist objectives, the Red masters of Soviet Germany have begun to battle Christianity with ruthlessness and terror.

The pattern is not unlike that of the tactics of the Nazis, although the Communists up to this time have been doing a slicker job.

Close observers of the scene feel that the Soviet leaders of East Germany are preparing now for a major showdown with the forces of organized religion. The era of relative independence for the churches of the Soviet sector is rapidly drawing to an end.

The battle is being joined against the Evangelical church, made up of Lutheran and Reformed churches, operating on both sides of the Iron Curtain.

Initially, the Reds encouraged the rebirth of the German churches, possibly in the hope of thwarting the gains of Romish power. Later Protestantism proved to be too "reactionary" and too "Western."

Now, after several shifting stages, the Soviet rulers have ordered the new strong-arm policy in handling Christians. The new drive started slowly last summer, but is gaining in savagery.

Distinguished clergymen have disappeared or have been arrested at their church doors. Courts have sentenced pastors to hard labor for as much as 12 years for "utterances from the pulpit against the interests of the state."

Particularly bitter is the attack of the Communist youth organization against youngsters who participate in any form of church activity. Some have been beaten physically.

More than 300 students have already been expelled from Soviet Zone high schools for refusing to sever connections with the Evangelical church youth groups, according to conservative estimates by Church authorities in Berlin.

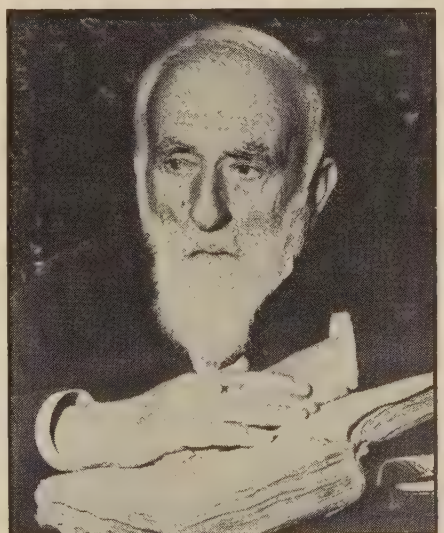
On April 10, Communists authorities in the East Zone began calling mass meetings in high schools to expel students belonging to the Junge Gemeinde, Evangelical youth organization. At latest reports such meetings had spread to 11 of the 14 administrative districts of East Germany.

Cloak for the Red campaign is the charge that "American spies and agents" are directing the Evangelical Church's youth organization and inciting its members to "espionage, sabotage and other crimes."

Even Bishop Otto Dibelius, head of the Evangelical Church, seemed to be losing out in his staunch battle to maintain the integrity of the German Protestant forces in the East as well as the West Zone. In mid-April he sent a note to Gen. Vassily I. Chuikov, chairman of the Soviet Control Commission, to help ease the anti-church campaign by East Germany. There seemed little likelihood he'd make much progress with the Red leader.

By April at least 46 Evangelical pastors and church workers had been imprisoned, arrested or have "disappeared." The Council of the Evangelical church declared that an "anti-church campaign was in full swing in East Germany."

But the persecution of the Protestant church in Germany apparently was producing some good results, too. *Time* magazine reported, "If there is not yet a full-scale religious revival, the groundwork is being



Garabed Baronian, 85, an itinerant Armenian Bible teacher in his native Turkey, survived imprisonment, torture and exile for preaching the Gospel in that land back around the turn of the century. He is shown here at a son's home in San Diego, reading a hand-written Bible believed to be about 800 years old. Despite the persecutions of a generation ago, the former missionary traveled from village to village teaching and explaining the Bible. During the years spent in Turkey, he was jailed more than 50 times.

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laid for one." There is a definite upsurge in religious awareness, probably more than has been seen in Germany for a century. A Christian gathering at Stuttgart last year drew a crowd of 300,000.

Evangelicals preaching the Gospel dangerously near a tiny crack in the Iron Curtain at Berlin have reported fruitful harvests. Throngs from East Germany have slipped over the border at great risk to hear the gospel message and the mounting flood of refugees is providing a growing opportunity for witness.

In the hour of extremity, Christians of East Germany could well repeat the comforting statement of Bishop Dibelius,

"Truth is not tied to time. Jesus is the truth for all time."

Orr in South Africa

REVIVALIST J. EDWIN ORR reports of blessing in a united campaign in Captetown, Union of South Africa.

"Despite rising political tension, God's blessing is upon Orr's Capetown campaign now continuing into its tenth week," writes the Rev. Stephen Bradley, rector of Capetown's Holy Trinity Anglican church. The meetings have had "unparalleled interdenominational support" from the Baptist and Congregational Unions, the Methodist Conference, the Dutch Reformed and Presbyterian churches, the Plymouth Brethren and the Anglican church.

More than 2,000 already have professed faith in Christ, Bradley states. Many of these are students of the high schools and university.

▸ NATIONAL

Mrs. Luce and Italian Liberty

PLEDGING THAT she'll "do everything possible to resolve any difficulties that American missionaries may encounter in Italy while engaged in lawful religious activities," Clare Booth Luce began her duties as the U.S. Ambassador to Italy.

Mrs. Luce, arrived in Rome, accompanied by her husband, Henry R. Luce, editor of *Time* and *Life* magazines. The new ambassador, by thus voicing her aims, touched upon one of the hottest issues now affecting U.S.-Italian relations. For several months Italy has been persistently barring evangelical missionaries from Italy on technicalities and in keeping with Fascist laws, presumably voided by the present Italian constitution which ostensibly guarantees religious liberty.

Only the intervention of high diplomatic officials and the request of U.S. Vice Admiral James Fife, deputy NATO commander in the Mediterranean area, brought about permission for a Christian service center for U.S. service men to remain open in Naples.

In a characteristic vein the Italian authorities had refused to renew the visas of U.S. Christian workers at the Protestant recreational center. Now the residence permits of three Americans have been renewed for six months; Mr. and Mrs. Dan Piatt of Shreveport, La., Baptists, and Charles George of Birmingham, a member of the Christian and Missionary Alliance.

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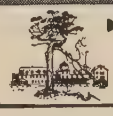

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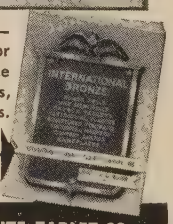

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resume our daily canteen service and weekly Bible classes," George declared when notified residence permits had been granted.

Prayer Called 'Pressure' Effort

A PROPOSAL by the York (Pa.) Camp of Gideons to distribute the New Testament to public school pupils was turned down by the school board.

The rejection was met with prayers in an estimated 40 churches of the county that the school board would reverse its decision.

Dr. A. W. Ferguson, city superintendent of schools, labeled the "day of prayer" a "pressure campaign against members of the school board."

Ferguson said the Gideon proposal "may be illegal, and to distribute Protestant Testaments in public schools is against sound public policy" since the schools are attended by pupils of all faiths.

Call to Repentance

APPEALING for widespread participation in the American Legion's "Back to God" movement, National Commander Lewis K. Gough called upon churchmen in New Castle, Pa., to return to the "timeless preachments upon liberty" uttered by the clergymen of colonial days.

Colonial clergymen were "watchmen on liberty's walls," he declared.

"Their principal wall or fort was religion and morality," Gough said. "From that wall they proclaimed the ageless Gospel for the comfort, enlightenment and security of their congregations. Their belief was grounded in the Scriptures and their understanding of both human and divine laws.

"To keep America great and good, we must go back to their messages, back to God, back to the Bible, back to prayer and understanding for inspiration for ourselves and our children."

The three objectives of the "Back to God" movement—regular church attendance, daily family prayers and religious education of children—were planned, Gough said, to give the nation a firm base for a spiritual reawakening which is imperative to "defeat the evil influence of godless Communism."

Basketballers to Orient

PLAYERS from five colleges in four states will make up the second Venture for Victory basketball-evangelism team to be sent by Youth for Christ International to the Orient this summer.

The young men will also participate in the World Congress on Evangelism August 9 through 16 in Tokyo.

Coach Don Odle of Taylor university will again direct the team.

Girl, 16, Aids Crash Victim

A SIXTEEN-YEAR-OLD GIRL, active in Youth for Christ at Erie, Pa., proved to be an alert witness in connection with a fatal highway crash.

Patti King, accompanied by her father, first helped to extinguish flames enveloping Lloyd Timmerman of Cheektowaga, N. Y., truck driver, after a collision of two tractor trailers on the highway near Erie. Patti and her father were unable to aid the driver of the other truck who was burned to death in his cab.

After running home to get her Bible, Patti ministered to Timmerman's spiritual needs.

"I felt he wanted to speak to God and accept Him as Savior," Patti told newspapermen later, "so I read some verses to him. He was very anxious that I pray with him for his wife and children."

Timmerman asked Patti to read the 23rd Psalm and as she knelt by his side, they whispered it in unison together. Five hours later he died.

Social Workers Organize

AN EVANGELICAL Social Work Conference was formed at a recent meeting of professional social workers at Wheaton, Ill.

Lamberta Voget, sociology professor at Wheaton college, was named president of the new conference. Other officers are Dr.

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President Buswell termed this new location as "the most beautiful campus you've ever seen."

A total of 91 buildings are well situated among a rolling tract of botanical gardens, lawns, orchards, forest lakes and meadows.

The new campus will be ready for occupancy in September. New students will be given a special Charter Member Certificate to signify that they attended the first semester at the new location.

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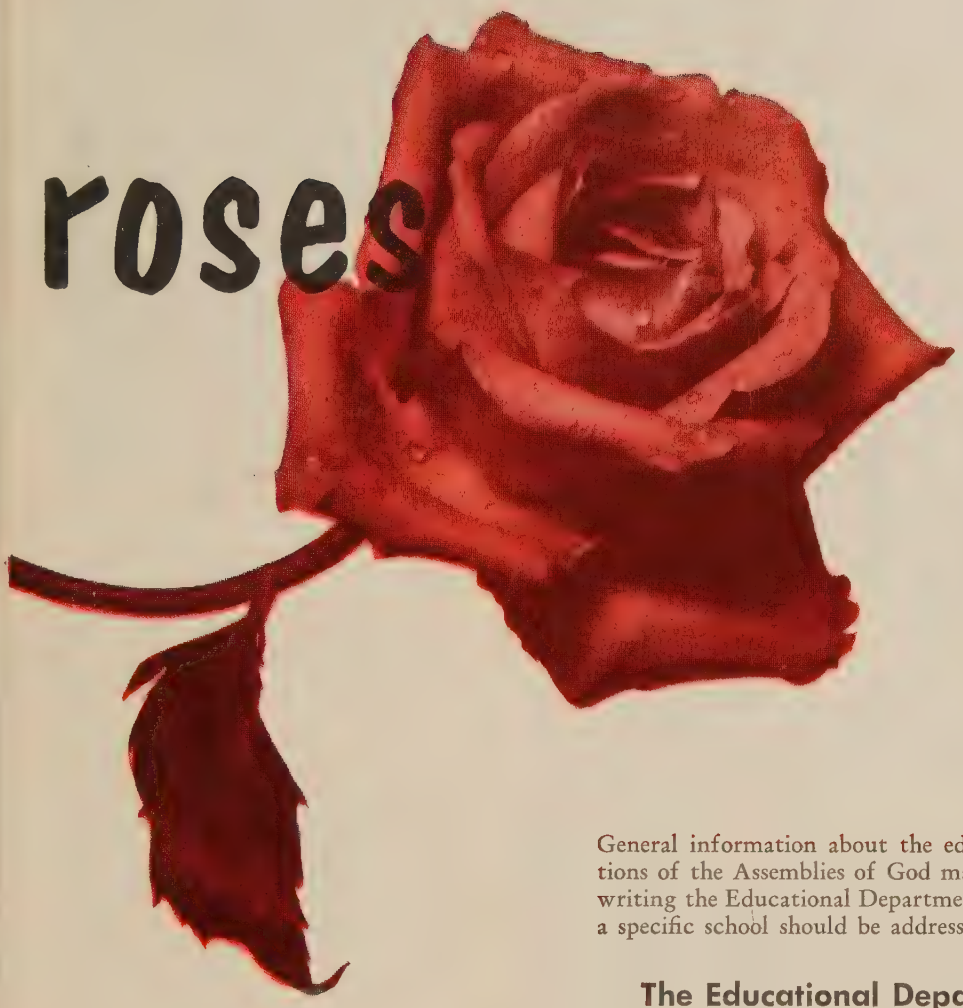

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Harold L. Lundquist, director of the Evangelical Welfare Agency of Chicago, vice president; Warren A. Pearson of the Central Baptist Children's Home, Lake Villa, Ill., secretary; and Mrs. Rhea C. Barney of Providence Bible institute, treasurer.

Grocery Gives a Tithe

IN THE LITTLE TOWN of Sunbury, Ohio, Edgar Satterfield, grocer, has devised a unique means of aiding the churches of his community.

A tithe of all business transacted in the hour between 6:00 and 7:00 o'clock Saturday evenings goes to the churches of the town. The proceeds are given to the churches in alphabetical order and each week's advertisement for the market indicates the church to be benefited that week.

Satterfield also serves as the pastor of a rural Church of Christ.

Music Seminar at Exposition

THE AMERICAN MUSIC CONFERENCE will conduct a church music seminar as a new feature of the International Churchman's Exposition scheduled for October 6 to 9 at the Coliseum in Chicago.

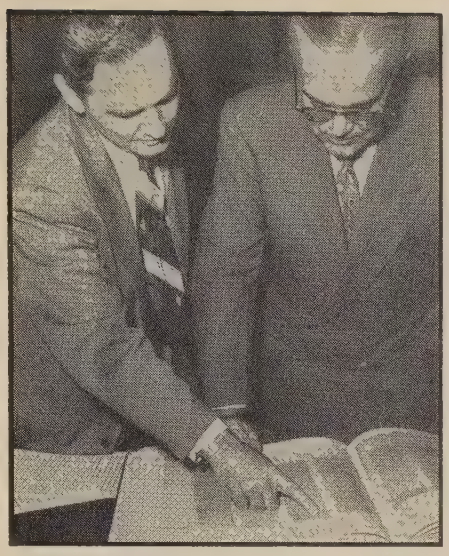
The seminar is being developed to aid choir directors and others in charge of church musical activities.

Another feature of the exposition will be the presence of the architectural advisors of several of the leading Protestant denominations. These experts will be stationed at the informative centers of the respective denominations to counsel with building committees and others among the throngs expected for the event.

Church Building Mounts

CHURCH CONSTRUCTION, now virtually free from government controls and material

Officers of the Christian Booksellers association gathered to plan final arrangements for the group's fourth annual convention to be held during August in Chicago's La-Salle Hotel. Shown here (standing, from left to right) are Dale B. Johnson, South Bend, Ind., president; John Fish, of Scripture Press, Chicago, treasurer; (seated) William F. Moore, Chicago, executive secretary; and Lugene White, Wheaton, Ill., secretary.



Dean Terrelle B. Crum of Providence Bible institute (left) examines a facsimile copy of a rare Fourth century manuscript of the New Testament with John Bolten, Sr., of Lawrence, Mass., a trustee of the Institute who presented the volume to the school. The copy is a phototype edition of the Codex Sinaiticus, found at the Monastery of St. Catherine on Mt. Sinai about 100 years ago.

shortages, showed a 14 per cent increase during the first quarter of 1953 over the same period a year ago.

Government reports indicated that new construction valued at $103 million was started in January, February and March. In the first quarter of 1952 new starts totaled only $90 million.

More Papers Spurn Liquor Ads

AN INCREASING number of newspapers in the U. S. are rejecting liquor ads, according to the American Business Men's Research Foundation of Chicago.

In a study made in 1950, the Foundation reports, 199 daily newspapers excluded all liquor advertising. Latest reports show that 193 dailies exclude all such ads, 121 permit beer advertising only, and 185 exclude everything but wine and beer ads. The number of weeklies excluding liquor advertising has grown from 1,751 in 1940 to 2,068 in 1952.

EVANGELISM

Nixon's Parents Testify

ONE OF THE HIGHLIGHTS of Evangelist Merv Rosell's recent gospel campaign in Los Angeles' Church of the Open Door was the presence of Mr. and Mrs. Frank Nixon, parents of Vice President Richard Nixon. Old-fashioned evangelical Quakers, the Nixons both gave testimonies to their faith in God. They brought with them the flag which flew over the U.S. Capitol on inauguration day. The banner had been presented to the elder Nixons as a gift.

The Rosell campaign proved to be a great spiritual success. Total attendance reached 42,000 and on one occasion it was necessary to seat an overflow crowd of 5,000 in a second auditorium. More than 400

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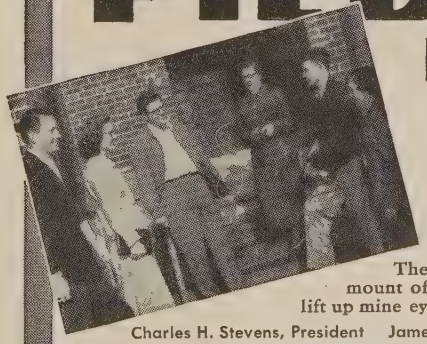

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EVANGELIST ROSELL WITH VICE PRESIDENT'S PARENTS
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decisions for Christ were recorded in the 10-day effort.

In what was described as the first union gospel campaign in 25 years, capacity throngs turned out to hear Evangelist Eddie Martin at Hopewell, Va. Some 500 "first time" decisions for Christ were reported.

Evangelist Billy Graham was preaching to throngs in St. Louis' Kiel Auditorium after concluding a successful preaching effort in the strongly evangelical center of Chattanooga, Tenn. During the southern campaign Graham addressed a joint session of the Tennessee General Assembly in Nashville.

"We can lick Communism any day, but it will only be through a religious awakening and not the atomic bomb, ships or planes," the evangelist told the legislators.

Graham and some of the members of his team were guests of Governor and Mrs. Frank G. Clement. Mrs. Clement had "gone forward" at Chattanooga.

TV Star Reclaimed

RECLAMATION OF a Cincinnati television star for the work of the Lord was one of the dramatic by-products of the eleventh annual convention of the National Association of Evangelicals in mid-April at Cincinnati.

Mel Martin, called the "glamor boy" of WLW's television station and star of the network program, "Breakfast Party," declared that he was quitting the entertainment world to re-enter the Christian ministry after hearing Billy Graham, featured speaker at the NAE gathering.

Martin, whose real name is Dibble, is the son of godly parents, the late Rev. George Dibble and Mrs. Dibble, who were active Christian workers, widely known in the evangelistic field. Dibble himself attended Wheaton college and served for a time as an assistant in the Tenth Presbyterian Church, Philadelphia.

It was through the efforts of Dr. Donald Grey Barnhouse, minister of the Philadelphia church, that Dibble went to hear Graham. Later he talked with the evangelist personally.

Next morning on his TV program he announced he was quitting video.

PEOPLE

DeShazer in U.S. for Reunion

JACOB DESHAZER, former Doolittle bombardier and now missionary to Japan, was flown by military transport to the U.S. to attend the eleventh annual reunion of the Doolittle raiders in San Diego April 17 to 19. DeShazer addressed religious rallies before and after the gathering in California.

Eleven years ago DeShazer left the city of Tokyo in flames. In contrast, as he left the Japanese capital this spring, it was bursting with a New Testament revival that continues to sweep across Nippon.

When DeShazer's plane went down in China, he was captured by the Japanese and held a prisoner for 40 months, much of the time in solitary confinement. While he was in prison, he began to read the Bible and became a Christian.

Filled with a love for his former enemies, DeShazer returned to the U.S. after

MARTIN, ALIAS DIBBLE
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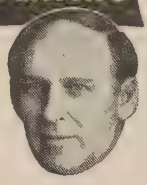

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DENOMINATIONS

Regional Conventions a Success

DECISION OF the Assemblies of God officials to hold six regional Sunday school conventions in 1953 instead of what has become the world's largest gathering of this kind at Springfield, Mo., has proved to be a whopping success.

In the first four conventions—in Fort Worth; Fresno, Calif.; Portland, Ore.; and Cleveland—total attendance has reached 20,000. This contrasts with the 10,000 registered delegates and visitors to the single gathering in the Missouri city in 1952. The attendance figures for 1953 will be swelled further by the final conventions scheduled for Mobile, Ala., and Minneapolis.

A single convention will be held in St. Louis in 1954.

Reject 'Separated' Church, State

ABSOLUTE SEPARATION of Church and State was rejected in a conference at Alexandria, Va., by three prominent Lutheran theologians.

They said that the division of human life into two spheres, one belonging exclusively to the Church, the other to the State, "tends to give up the doctrine of creation, that God is Creator and Lord of both Church and State and that His will is law in both realms."

The theologians' views were contained in a study document submitted to a two-day seminar on the Church and National Life, sponsored jointly by the National Lutheran Council's Division of Public Relations and the Lutheran church—Missouri Synod's Department of Public Relations.

The document was prepared by Dr. Herman A. Preus of Luther Theological seminary, St. Paul, Minn.; Dr. Jaroslav J. Pelikan of Concordia Theological seminary, St. Louis; and Dr. George W. Forell of Gustavus Adolphus college, St. Peter, Minn.

EDUCATION

College and Institute Merge

CEDARVILLE COLLEGE, an institution operated by the Reformed Presbyterian Church in North America, General Synod, has merged with the Baptist Bible Institute of Cleveland, an independent Baptist school.

The merged institution will be operated on the campus of the college at Cedarville, Ohio, and will open its doors next fall. Both schools have had an enrollment of about 100 students each.

Officials of the Institute said they expect to start "considerable expansion" of the Cedarville campus, including the construction of at least one dormitory.

"Our plans for the future would anticipate a liberal arts college that would attract a student body of perhaps 500 students," Allen E. Lewis, president of the Cleveland school's executive committee, wrote J. Earl McClellan, head of Cedarville's board of trustees.

The merger was approved by the General Association of Regular Baptist Churches, McClellan told reporters.

SUNDAY SCHOOL CONFAB
Workers throng to regional meetings.

MISSIONS

CAM Conference in Honduras

DR. CARL ARMERDING, professor of Bible at Wheaton college and pastor of the College Church of Christ at Wheaton, Ill., was the principal speaker at the second congress of Central American Churches under the sponsorship of the Central American mission of Dallas.

In jeeps and pick-up trucks, missionaries and delegates traveled over rough and dangerous roads and trails for many miles to spend eight days in the conference at Comayaguela, Honduras.

Highlight of the gathering was the announcement of CAM's plan to enter a new field, the Republic of Panama.

New Day for Barbados

LAST AUGUST ministers working on the isle of Barbados, British West Indies, told William Thompson of the Latin America mission they had never before met together for a joint meeting.

In April they completed a history-making united evangelistic campaign, sponsored by the mission, in the capital city of Bridgetown. In 11 glorious days they saw attendance climb from 2,500 to more than 10,000 in the closing rally at Kensington Oval sports grounds. And they saw 657 make signed decisions for Christ.

In the LAM campaign at Puerto Rico there were 1,075 decisions for Christ. There were 941 professions of faith in the Jamaica meetings and 412 converts in the campaign conducted on the island of St. Lucia.

Gains in Latin America

TWO NEW PROJECTS sponsored by the Latin America mission promise to have far-reaching ministries.

Nearing completion is the first unit of the new structure to house Editorial Caribe, publishing arm of the virile mission. This effort is located at San Jose, Costa Rica.

Honoring Dr. Robert C. McQuilkin, late president and founder of the Columbia Bible college, is a new missionary Bible school which is to open soon at Sincelejo, Colombia. Bearing the initials "C.B.C." like the Columbia Bible college, the Colombian venture will be known as Centro Biblico del Caribo (Caribbean Bible Center).

Thomas Cherry will be the missionary school's director.

Minneapolis Gets St. Paul Event

SO LARGE has the annual World Missions Night of the St. Paul Bible institute become that this year the program had to be presented in the huge municipal auditorium of the rival city of Minneapolis. More than 10,000 persons turned out for the event which followed the theme, "Missions—Modern Miracle."

Highlight of the evening was the appearance of Yoshi Ishiguro with youths dressed in the yellow robes of Buddhist priests in an Oriental setting. Miss Ishiguro is a convert to Christianity.

They Mine for Real Gold

ONE OF THE WORLD'S newest gold fields has become one of South Africa's newest mission fields.

The recent discovery of gold, and its automatically useful by-product, uranium, in the Orange Free State has brought large numbers of white people, as well as Africans, to work in the mining industry of this east central state of South Africa.

Into this concentration of humanity and activity, The Evangelical Alliance Mission has sent a missionary couple, Mr. and Mrs. Richard Winchell. They will share a parish of 45,000 Africans with three other missionary couples from Protestant boards.

RADIO & TV

Networks Bar Gospel Film

BARRING OF A CHRISTIAN motion picture from two major television networks has launched a storm of protest from denominational leaders throughout the U.S.

The new film, *I Beheld His Glory*, dealing with the story of the crucifixion and the resurrection of Christ, was produced by Cathedral Films of Hollywood and leased to the National Council of Churches for a showing on Easter Sunday. After previews of the film by representatives of the four television networks, word came that both the Columbia Broadcasting System and the National Broadcasting company would not release the picture because of its "anti-Semitic" scenes.

Officials of both the American Broadcasting company and the Dumont network showed the motion picture and National Council officials succeeded in placing it on 130 television stations directly.

"The rejection by two broadcasting companies of the TV film, *I Beheld His Glory*, has raised an important issue for the churches," Donald C. Bolles, NCC public relations director, declared. "It involves the

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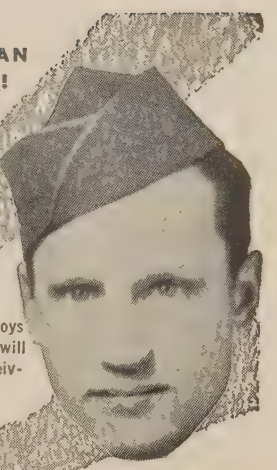

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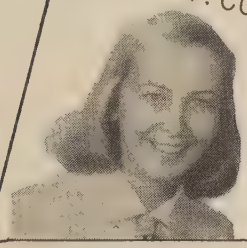

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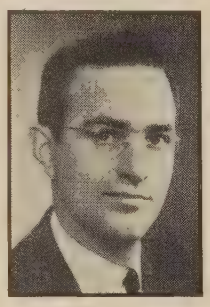
freedom of religion. The central issue is whether we may televise a film which represents the gospel story."

Miscellany

A NEW BIBLE SEMINARY is to be opened July 1 in Madras City, South India, by the Oriental Missionary society. ■ The first annual seminar for workers of the Assembly of God Deaf Fellowship was held recently in Central Bible institute, Springfield, Mo. ■ Paul Freed of International Evangelism, Inc., moved his headquarters to Chicago. ■ A three-day Bible conference sponsored by the Macedonian Bible institute at Katerini, Greece, was attended by 100 Evangelical church pastors and Sunday school teachers. ■ B. H. Gaddis, publishing agent of the Free Methodist Publishing House of Winona Lake, Ind., has resigned. ■ Dr. Leland Wang, president of the Chinese Foreign Missionary Union, has concluded three months of evangelistic and missionary meetings in Australia.

Names in the News

DR. G. ALLEN FLEECE, acting president of Columbia Bible college, has been made "full and permanent" head of the South Carolina school, according to word from the board of trustees. ■ Dr. Joseph M. Dawson, executive director of the Baptist Joint Committee on Public Affairs, has announced his retirement from his Washington post. ■ Dr. William McCarrell, founder of the Independent Fundamental Churches of America, recently celebrated his fortieth anniversary as pastor of the Cicero (Ill.) Bible Church. ■ Richard Woike, president of the Manhattan Casualty Co., was elected president of the American Tract Society at its 128th annual meeting in New York City. ■ Dr. G. Elson Ruff, editor of *The Lutheran*, weekly news magazine of the United Lutheran Church in America, was named president of the Associated Church Press at the organization's annual meeting in Washington. ■ Evangelist Anthony Zeoli left for a six-week preaching tour of European centers. ■ Dr. E. D. Head has announced that he will resign from the presidency of Southwestern Baptist Theological seminary at Fort Worth August 1. ■ Dr. Elmer M. Witt, pastor of two California churches, has accepted the post of executive secretary of the International Walther League. ■ "Babe" Didrikson Zaharias, noted woman athlete, recently asked her many fans to "pray for me" as she faced the toughest assignment of her career—a serious illness. ■ Charles D. Matheson, professor of music at Gordon College, has sailed for Europe to give a series of concerts as assistant director of the Cecelia Choral Society of Boston. ■ Bruce Dodd, director of the Big Brother Band, of Akron, Ohio, has announced the publication of a new series of gospel tracts in Korean and English.



WOIKE

PLACEMENT

(*Continued from page* 16)

Trade Representative for Midwest. Age 25-40. Own car. Travel about 8 months per year. Trips 1 to 6 weeks. Familiar with fundamental Sunday school materials, have good background in Christian education and exp. in Sunday school and church work. Box JE-232.

Christian publishing concern, engaged in supplying missions with translated literature, needs additional workers. Type compositors, platen pressman, offset layout personnel, offset pressmen, bindery workers. Write for details. Box JE-242.

Situations Wanted

Female

Talented Christian teacher desires summer position as vocal soloist with church, evangelistic team, Youth for Christ or any other organization. Free to travel after June 5. Can give excellent references. Box JE-189.

Widow and daughter desire work in or near Holiness college town in West or Midwest. Prefer Nazarene school. Mother has exp, as practical nurse and nursing home operator. Daughter desires part-time work while attending college. High school grad. Civil Service exp. Box JE-191.

Christian lady desires position as Head Resident of dormitory on college campus next fall. Prefer Middle West. Fundamental. Has been in present position 7 years. Previous exp. in religious education. Highest references. Box JE-193.

Young woman with M.A. and M.R.E. desires position as Dean of Women or Instructor of Christian Education in a college. Box JE-217.

Christian widow, early fifties, in good health. desires position as companion or housekeeper in Christian home. Conversant with household management, a good plain cook, an experienced driver. Excellent references furnished. Box JE-223.

Experienced elementary public school teacher, born again Christian, desires teaching position with a Christian school or school who wants Christians. Available 1953-1954 school term. Box JE-225.

Christian musician and secretary. Exp. teaching piano, voice, pipe organ and directing vocal groups. Fine accompanist. Piano soloist. Exp. church organist. Excellent sight reader. Can transpose. Taught typing, shorthand, other subjects. Prefer to locate near Los Angeles. Box JE-227.

Male

Christian, Horticulture school grad., nursery management maj., desires position in education, recreation, Christian camp, park or forest preserve. 10 yrs. exp. in propagation and growing woody plants, woodland improvement, greenhouse management, garden, lawn and park maintenance. Box JE-195.

Young man, 24, single, Bible school grad., desires position as pastor of small rural church, independent or denominational work. Has had Bible teaching and pastoral exp. Prefers to locate in East or South, but will go where the Lord leads. Box JE-197.

Single man, early 30's, 12 yrs. gen. office exp., incl. typing and shorthand, fiscal supervisory. Several yrs. exp. pianist for Youth for Christ, quartets, radio. Desires position utilizing either or both fields in propagating Gospel. Car. Willing to travel. Sales interest. Farm background. Box JE-199.

Christian writer prepared to handle publicity and news releases for Christian organizations. Will also do copywriting. Ten years exp. Must handle work from Chicago headquarters. Very reasonable rates per job. Write for estimates. Box JE-201.

Young married man with one child seeks pastorate in church in Canada or U. S. Grad. of fundamental Bapt. Bible school in Canada. In present pastorate 3 yrs. Considered good speaker and children's worker. Prefer independent church. References. (Nationality—Norwegian). Box JE-203.

Christian man desires to travel with people using a house trailer. Will help drive and be of service to them. Disabled war veteran, 39, single. Box JE-205.

Christian, 52, married, desires permanent connection with Christian organization. Grad. major, education; minor, sociology. Undergrad. major, math. B.A. and M.A. 30 yrs. teach. exp. 10 yrs. Supt. Willing to change occupation. Prefer Midwest. Wife has elementary teach. certificate. Box JE-207.

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Young man, 32, single, desires teaching position in Bible school or Christian college. Th.B. and M.A. Taught Greek and Hebrew at Christian college. Willing to teach Greek, Hebrew, Bible, religious ed. and other subjects as well. Preaching exp. JE-219.

Young man, 30, exp. in traffic management, sales and office management, desires position either in sales or traffic management with Christian firm preferably on Pacific coast. Presently employed as District Mgr. of transportation firm in California. Box JE-221.

Young man, 25, married, desires position with opportunity for advancement. College degree in Production Management and Industrial Engineering. 3 yrs. exp. production supervision, planning and cost estimating with national folding paper box co. Can assume responsibility. Box JE-211.

Young man, 25, married, no children, desires position as full-time music director in fundamental church. Licensed with Intl. Ministerial Federation. Bible coll. grad. Exp. in choir, orchestral and ensemble music; radio and song leading. Wife is accomplished musician. Box JE-213.

Young ordained minister, grad. of Phila. School of the Bible, Moody Alumnus, desires part time pastorate, rural or city. Chicago vicinity. Married to soloist and pianist. Can give Wed. and Sunday services. Actively engaged in Christian business but desires to contribute to the Lord's work. Box JE-215.

Young man, Bible school graduate, desires a position as assistant pastor and musical director, preferably in Midwest, with pastoral exp. in a fundamental Bible believing church. Majored in Music in Bible school and have had training in voice and theory. Box JE-231.

Young man, single, seeking farm work, preferably on a dairy farm. Has exp. and training in dairy work. Willing and capable. Has been in military service and is in good health. Would like to work anywhere in the state of Maine. Box JE-229.

Coming Conventions

In this feature, CHRISTIAN LIFE brings readers a listing of major conferences and conventions of national and international scope. Requests for information should be sent directly to the organizations at the addresses listed below.

Greater Chicago Sunday School Association: 14th Annual Convention at Moody Memorial Church in Chicago, Sept. 26. Rev. S. L. Boehmer of Toronto will be featured speaker. Write: Greater Chicago S. S. Assoc., 343 S. Dearborn, Chicago 4.

International Society of Christian Endeavor: 42nd Convention, June 22-27, Denver, Col. Write: Gene Stone, Gen. Sec., 1201 E. Broad St., Columbus 5, Ohio.

Scripture Press: Maranatha Bible Conf., Muskegon, Mich., June 23-26; Mt. Hermon Conf., Mt. Hermon, Calif., July 6-12; Penn Grove Summer Bible Center, Hanover, Penna., July 13-18; Winona Lake Bible Conf., Winona Lake, Ind., July 27-31; Okoboji Lakes Bible & Missionary Conf., Aug. 5-9; Gull Lake Bible Conf., near Kalamazoo, Mich., Aug. 25-28.

Camp Wycliffe—Summer Institute of Linguistics: Univ. of Oklahoma and the Briercrest Bible Institute, Caronport, Sask., June 15 to Aug. 28; Univ. of North Dakota, June 22 to Sept. 4. Catalogs and application blanks may be obtained from Summer Inst. of Linguistics, Box 870, Glendale 5, Calif.

Youth for Christ International: Ninth Annual Convention, Winona Lake, Ind., June 28-July 12. Write: Youth for Christ Int., 109 North Cross, Wheaton, Ill.

WHO IS MY FATHER?

(*Continued from page 21*)

noble or what bitter fruit could come from it . . . let me plead with parents, when conscience or experience tells them that they, too, have been guilty of consulting the will of their children more than the honor of God, to look at the picture of Eli and his home under God's judgment. Let them ponder carefully what God says. Let parents remember that throughout the universe there is no well-being except when we are in harmony with the law of being. In earth and in heaven, in nature and in grace, in the individual, the family and the church, obedience to the law under which God constituted creatures is the only possible path to happiness."

This awful Word of God given to Samuel, who himself hesitated to tell it to Eli, should have been sufficient warning for him all his days. But Samuel allowed himself to become too busy in religious activities to give adequate attention to his own boys. Eli had been both judge and high priest in Israel—too many responsibilities for any one man—and when Samuel came to years of maturity he attempted to carry the same unbearable and unnecessary burden. The result was that "his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment." (1 Sam. 8: 3).

We parents would do well to consider whether or not fewer responsibilities in God's service would not make us more efficient, and at the same time give us more evenings at home, more time with the Word for ourselves and around the family altar. Whatever else may be said of Noah, it must have been most heartening for him to note as he entered the ark, that his own followed after him, willing to be part of a pitifully small minority in the face of ridicule from sophisticated neighbors and friends. Somehow, Noah was the means of salvation for his household.

The Word of God is very plain in its injunctions to parental discipline. Solomon observed sagely, "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die." (Prov. 23: 13); and "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." (Prov. 22: 15).

Correction must always be just and equitable; for not without cause does the Word say, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6: 4). Andrew Murray kindly counsels in his choice little volume, *The Children for Christ:*

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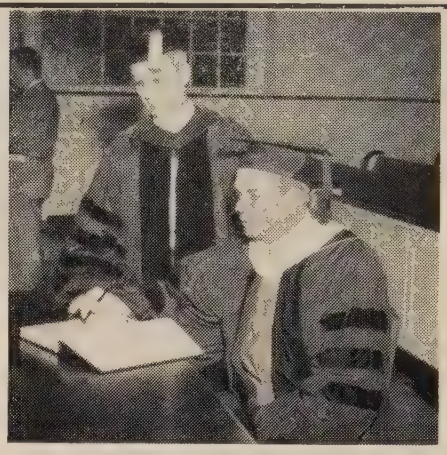

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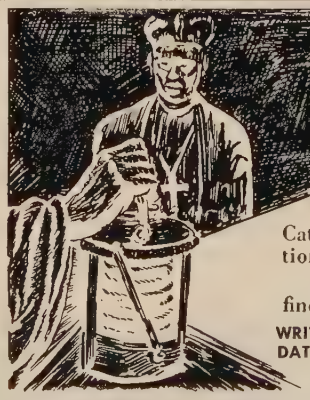

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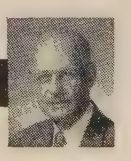

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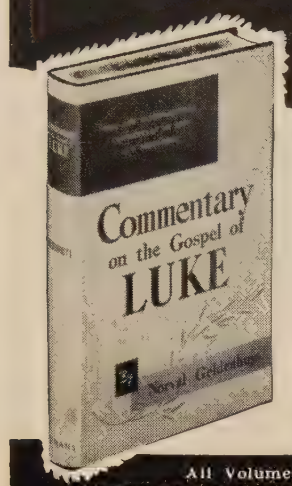

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than once taught us that obedience is the child's first virtue; that in yielding it, his will is to be exercised. He is to obey, not because he understands or approves, but because the parent commands. In this he is to become the master of his own will, that he voluntarily submits it to a higher authority. Obedience will thus secure a double good: while guiding the will into right habits, it strengthens the command the child has over it.

When this has been attained, a safe foundation has been laid for the exercise of the child's free will in the deliberate choice of what appears to him best. It is this that the parent must regard as his highest and most blessed work. Before the child knows enough to refuse the evil and choose the good, simple obedience is the law. As he grows out of it, it is still a parent's influence that must train the young will to exercise the power on which in after-life everything depends; he must now be trained to refuse the evil and choose the good himself."

Beyond the correction that is both firm and kind is the matter of *playing together*. From earliest childhood little folks should be accustomed to family activities held in common. When they are little the games and activities cannot be too strenuous. When still quite small they enjoy walking with parents in the woods (or in the park, if they are city dwellers). There need not be extensive plans or preparations. Often, I recall walks in wooded New England hills where my little fellows imagined that they were re-enacting the story of Billy Goat Gruff or were intrigued by stories about Peter Rabbit and his many escapades.

Correct spelling (a sad lack in many quarters today) can be greatly improved by anagrams played on the kitchen table. Arithmetic can be improved by elementary lessons in multiplication and division played at meal time. Vacations can be especially meaningful to family unity.

If I had those days to live over again I would give a good deal more time just to being with my children, not necessarily always doing things for them or with them, but just to be there. Such memories linger long in little hearts and help condition them for stormy days ahead.

Not only should we play together, but also *pray together*. It has been well said that the family which prays together stays together. I have had young people say quite wistfully that there has been little or no time for a family altar, for group participation in which each member of the family could be a part. Admittedly it is difficult to arrange a time in the day when all the family can be together for the reading of the Word, better still for memorizing that Word and for the fellowship of prayer. But the effort is infinitely worthwhile. When the chil-

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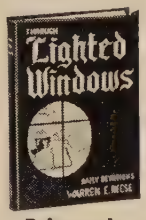

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dren are quite young it may seem a bit irksome to them to be detained for family Bible reading and prayer, but before long their appreciation of the family altar grows very appreciably.

We can *work together.* A great many children nowadays are city bred and lack the opportunity and privilege of having chores on the farm. More than one father has said to me, "I can't give my boys the benefit of the jobs that were mine when I grew up in the country."

By careful planning and real effort we can assign duties in connection with the household for which the individual child is responsible. But it will pay out in the end.

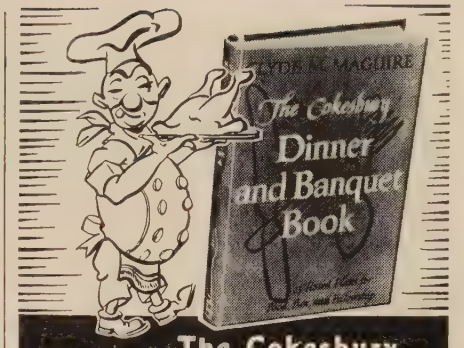
If nothing else, we can study together with our children around the kitchen table. To be sure there will be interruptions, questions to be answered and problems to be solved. But those hours together will long be remembered and the benefits derived well worth the effort.

For all these delights of praying together and playing together, as well as working together, there is the necessity of *planning together.* Everyone is helped by the family council. We may have very clear ideas as to what should be done, and the ideas of the youngsters may be very erroneous and inefficient, but the wholesome result of taking children into the reasoning behind family action will pay out rich dividends for you and them in the years to come.

Above all, young people need to know that their parents at home are deeply interested in their progress and in their problems, and to be assured that correction is approved if needed and that appreciation is expressed for accomplishment.

I know one pastor who has taught the fathers of his church a real lesson in this connection. Over the years that pastor has made it his practice to visit the college young people of his church at least once a year. Well do I remember when one of these boys became a "problem." Sure enough, within a few days I was informed that the pastor and several of the elders of the church were calling long distance to confer with me as to how they could be constructive toward the college boy from their church who stood in dire need of correction. It's no wonder why that lad returned from long combat service abroad with distinction for meritorious service beyond the call of duty and that now he is a man of God, serving his country and his fellow men.

Children are the heritage of the Lord. They are the greatest investment God has ever given to anyone. Our part is to devote more interest, attention and devotion to them than to our investments or industry and our multiplied service in the church. Investing in our children will bring us the highest rates of interest in time and in eternity. END



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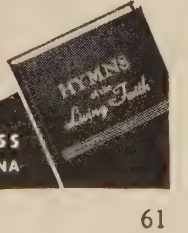

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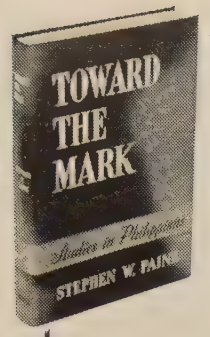

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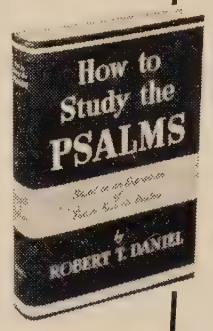

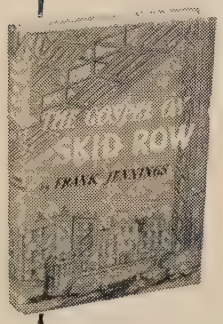

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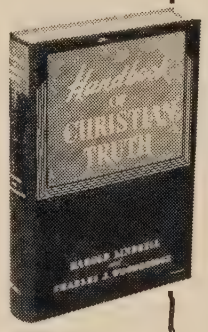

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CHRISTIAN LIFE book selection of the month

TYPES OF APOLOGETIC SYSTEMS: An Introductory Study to the Christian Philosophy of Religion. By Bernard Ramm. Van Kampen. 239 pages. $3.

THE mid-twentieth century is witnessing a rebirth of Christian apologetics. Van Til of Westminster Theological seminary, J. Oliver Buswell, Jr. of Shelton college, Carnell and Henry of Fuller Theological seminary, Young of Northern Baptist Theological seminary, Jewett of Gordon Divinity school and Ramm of Bethel college and seminary, among other evangelicals, have fired consecrated enthusiasm into a rethinking of this theological-philosophical matter.

Bernard Ramm, one of the younger members of this fervent band, reveals in this text under review that he has a firm grasp on the general field of historic Christianity's apologetic thought.

Accepting the criticism of oversimplification as a foregone conclusion, the author groups his subjects under three main parts —Systems Stressing Subjective Immediacy, Systems Stressing Natural Theology and Systems Stressing Revelation. Although Ramm is well qualified to hook his philosophical horns with the best in the field, he has chosen to present this contribution as a non-critical, comparative study.

Under part one, which stresses human experience as the means of proof, attention is given to Pascal, Kierkegaard and Brunner. Pascal emphasized subjective immediacy contending that "reason depends upon the heart for its groundwork of operation." Soren Kierkegaard, one of the more conspicuous forerunners of neo-othodoxy, by means of a thoroughgoing reaction to his times became one of the most radical subjectivists of all time. He clashed head-on with Hegelianism (commonly understood as S. K.'s devil), spurned romanticism and pronounced the committal service over Denmark's dead orthodoxy. God, says S. K., is subjective—never objective—and when existentially encountered produces an inward, suffering in lonely man.

Brunner, too, stresses subjective immediacy, much of his thought having been

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gleaned from the writings of S. K. However, Brunner, in a sense, is death to S. K. in that Brunner lays claim to a system, which, to the venerable Dane, is anathema.

The advocates in this study who stress natural theology are Aquinas, Butler and F. R. Tennant. Aquinas, the great figure of scholasticism, makes room for faith and special revelation, but also upholds Aristotle's lofty place given to reason.

Butler, whose life span paralleled a portion of the so-called age of reason or deism, drew much of his intellectual ammunition from the thesis, "both nature and religion may be traced to the same general laws and resolve into the same principles of divine conduct."

F. R. Tennant's contribution, although considerably different from that of Butler, treads the same general path when he contends, "science and theism spring from a common root."

Turning to those who stress revelation, the author considers Augustine, Van Til and Carnell. In less than ten pages, Ramm lays down a simple, but choice survey of Augustine's reasoning from doubt to self, doubt to truth and from truth to God. The remaining pages are equally well written with a discussion on illumination, revelation, faith and reason, and miracle and prophecy.

Van Til, in his attempt to declare an apologetic which is as thoroughly Calvinistic as is his theology, adheres to the self-contained God as his ultimate reference point. A salient issue in Van Til's thinking is that there are two levels of knowledge, God's and man's. God's knowledge is self-contained, comprehensive and completely self-evident. Man's is derivitive and reinterpretive of God's knowledge—man must think God's thoughts after Him.

Carnell, on the other hand, basically giving vent to G. H. Clark's thesis, (yet making a substantial contribution of his own) leans hard on the idea of coherence or the law of contradiction. It is this point of common ground which has proven to be the Esdraelon of these two schools of thought.

As a text for an introductory course in Christian apologetics, this book fills a capital need. All things considered, the book is simple enough to be understood, brief enough to hold the interest of the college freshman and comprehensive enough to be useful.

In view of the educational emphasis of this issue of CHRISTIAN LIFE, a textbook was chosen for the lead review. Admittedly, this choice veers from our policy of advancing books in the lead review which should be found in the average Christian's

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library. Yet, even though this work is a bit technical for the average reader, many alert Christians will want to read and own it. Seminaries, Bible schools and colleges will find this to be a worthy text; church libraries should also give this work a conspicuous place.

Textbooks

A HANDBOOK OF CHRISTIAN TRUTH. By Harold Lindsell and Charles J. Woodbridge. Revell. 352 *pages.* $3.50.

This volume is prepared primarily for laymen, Sunday school teachers, and those who have had little training in Christian doctrine. The book surveys Christian doctrine not only from the theological, but also from the practical viewpoint. In attempting to provide an introductory work of this kind in the opinion of this reviewer, the authors have succeeded in a most admirable fashion.

The book is divided into ten sections and has 52 chapters in all. It thus provides a year's study in Christian truth on a weekly basis. The book is well outlined, clearly and simply written, and well documented with biblical references.

In dealing with questions upon which Christians disagree, the authors present the different viewpoints fairly, yet they usually state their own convictions as well. The treatments of church ordinances or sacraments and the millennium question are good examples of this. Another commendable feature is the use of a positive rather than an argumentative approach.

On some points there will be differences of opinion. Yet Christians who are seeking a good introduction to biblical truth will delight in this book, for it is a work well done. (*Reviewed by Warren C. Young.*)

WITH CHRIST AFTER THE LOST. By L. R. Scarborough, Revised by E. D. Head. Broadman Press. 291 *pages.* $3.

Here the lively subject of evangelism is given a lively treatment. Scarborough, who first put these ideas in print, and Head, who has edited this revision, have contributed a most useful text for Christian schools of higher education.

The material is grouped under five headings: 1. Some Spiritual Prerequisites; 2. Some Inspiring Examples; 3. The Way To Win; 4. Personal Work; 5. Scripture Passages for Workers.

Although consisting of less than 30 pages, the initial part, dealing with spiritual preparation for the witness, points the reader into the very heart of the study and prepares him for the practical suggestions which follow.

A brief section which is certain to interest, challenge and in some cases provoke readers, is that concerned with "drawing the net." This subject in church life has stimulated almost as much controversy as has the church choir. The questions of how much persuasion should be applied, how long should the appeal be continued etc., bring into play the deep-seated problem existing between the Arminians and the Calvinists. In the light of the diversity

of opinion on the subject, the authors, with some noted exceptions, have given voice to some useful suggestions.

Besides the thoroughness and spiritual emphasis of the text, readers will welcome the extensive use of relevant Scripture.

Every Sunday school teacher, pastor, Bible teacher and other church workers should read, digest and put into practice the main burden of this trenchant book.

A CHRISTIAN VIEW OF MEN AND THINGS. By Gordon H. Clark. Eerdmans. 325 *pages.* $4.

This volume consists of the Payton Lectures given in Fuller Theological seminary for 1951. Without question many evangelicals will agree that it is the best statement of Christian theism since James Orr's Kerr Lectures delivered more than 60 years ago.

Clark's work differs from Orr's in that the latter discusses more the nature of Christian theism, while Clark deals with specific problems and their solution on a Christian theistic basis.

He examines the fields of history, politics, ethics, science, religion and epistemology, endeavoring in each case to show the superiority of Christian theism over non-Christian philosophies in dealing with each of these areas.

His critical analysis of the non-Christian approaches is excellent; he does a fine job of demonstrating the weaknesses of the various empirical philosophies of the day. However, more space might be given to the task of a positive Christian position in each case.

The general plan of the book confronts the reader with a dilemma. The alternatives of the non-Christian and the Christian approaches are presented. The non-Christian world views are then shown to be "inconsistent, skeptical, and therefore erroneous," in each case, while the Christian approach is shown to be consistent and therefore satisfactory.

This approach creates problems, however. While there is no doubt Christians will agree that Christian theism best solves our problems, non-Christians will hardly be convinced.

How would one go about demonstrating the superiority of the revelational approach to an empiricist? Or how does one convince a naturalist of the coherence of Christian theism? While coherence may have great value in justifying one's assumptions, it has little or no value in arriving at such assumptions, because assumptions are basically convictional.

In the last analysis while Christian theism is most coherent to the Christian, naturalism is most coherent to the naturalist (otherwise he would adopt some other world view).

No one adopts the Christian world view for himself because he has discovered it to be the most coherent to be found; the work of the Holy Spirit in the believer puts Christian theism in a different category from all other world views. Yet, Clark has given us a book which will stimulate Christian thinking for some time to come, and which should stimulate the production of other Christian works by the keenness of its intellectual challenge. It is a textbook of prime importance. *(Reviewed by Warren C. Young.)*

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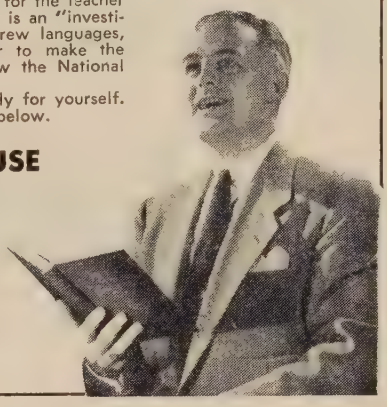

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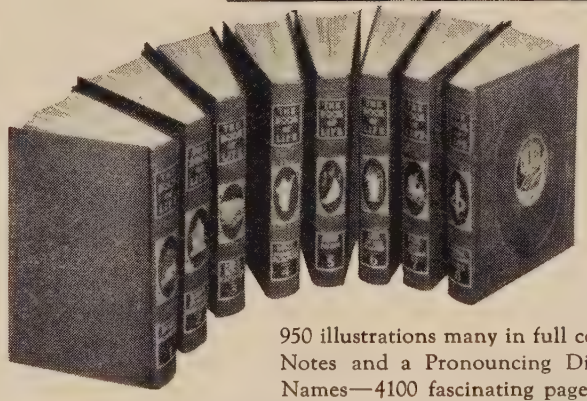

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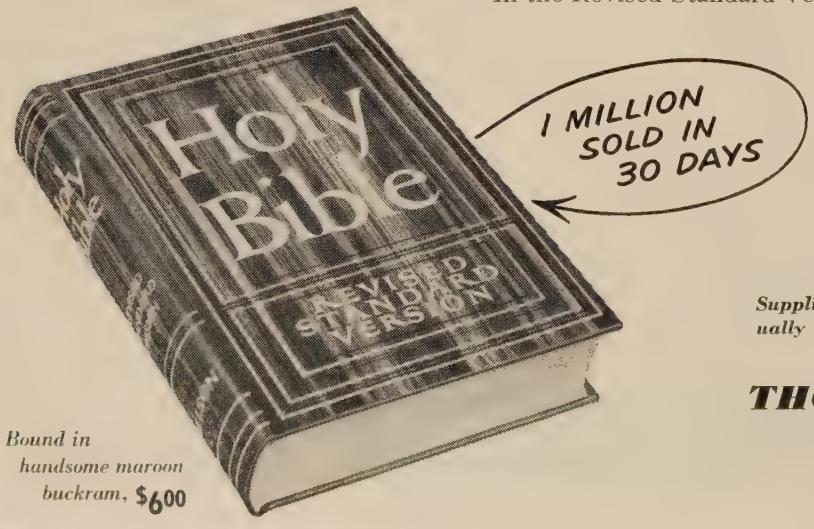

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EVERY PASTOR A COUNSELOR. By Stanley E. Anderson. Van Kampen Press. 167 pages. $1.50.

A subject which usually receives little more than a side-glance attention from orthodox ministers is here given a forthright consideration. In this newly revised and enlarged text, Anderson sets forth his ideas on the important subject of pastoral counseling.

Launching out in this matter by relating the need for counseling, the author presses his views by calling the reader's attention to the various classes of people in need of this psychological-spiritual approach, the value of a counseling program, the pastor's personal prerequisites—spiritual, mental, physical and social, ideas on how to start the program, actual dealings with the counselee, goals in view, pitfalls to be escaped by the pastor, case-problems, the counseling of candidates for marriage and church offices, and the pastor's wife as a helper in counseling.

As an introductory text on Christian counseling, this work merits a serious reading. However, in view of the scope and depth of this difficult subject, this book leaves much unsaid. The many-sided technique of how to probe into the hidden vistas of the mind is spelled-off in a few pages. And the problem of how the pastor is to detect when a counselee is in need of professional care is also given a rather superficial treatment.

Yet, in all fairness to the author, it must be kept in mind that this work is introductory in nature. Even in the light of the above criticisms, this work lends itself as a conspicuous contribution in the field. This volume should prove to be both informative and a stimulant to further study when placed in the student's hands.

Reference

TRAVELING TOWARD SUNRISE. Compiled by Mrs. Charles E. Cowman. Cowman Publications. 254 pages.

Streams in the Desert, a daily devotional classic of several years' standing, finds its companion volume in *Traveling Toward Sunrise.*

Gleanings from several authors—including Spurgeon, Hannah W. Smith, Aquinas, Bunyan, Van Dyke and a host of others—plus some of Mrs. Cowman's own entries, make up this volume. Each day's reading is introduced with a short passage of Scripture and usually includes a few lines of verse.

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RSV Advertisement

On the opposite page you will find an ad presenting the "Revised Standard Version" of the Bible. *Christian Life* Magazine has not in the past nor does it intend in the future to editorially endorse this version. However, since a number of thorough-going fundamental Christian scholars have recommended its use as a reference, for the information of its readers *Christian Life* makes its pages available to the publisher.—*The Editors.*

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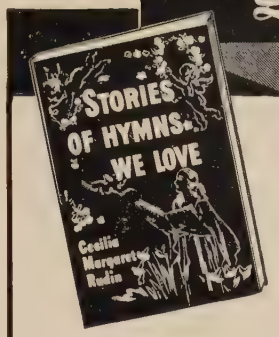

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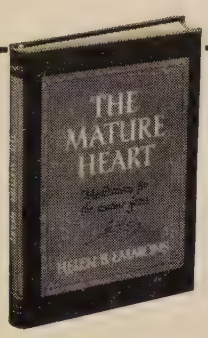

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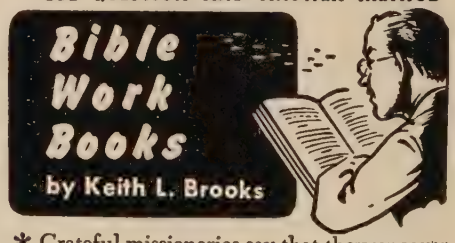

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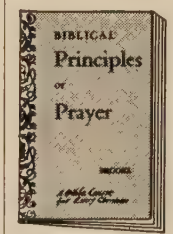

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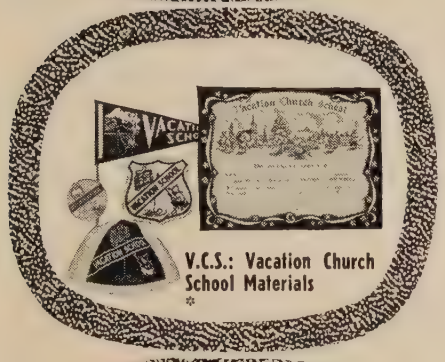

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MEET YOUR MATE

(*Continued from page* 30)

Most of the girls I interviewed, frankly would like more dates. Reasons, supplied by both sexes, why fellows don't date at all or more often, included the above-mentioned lack of experience and fear of ridicule. Lack of time (pressure of studies) and money, especially if a fellow is earning part or all of his expenses, keeps some from more social activity.

One dateless but attractive coed, sensing the fear of some fellows that they hadn't enough money to show a girl a really good time, remarked wistfully, "They don't realize how much some of us would enjoy just a walk and a Coke."

It was suggested that some fellows and girls will not date casually—that is, just for a good time, without any prospects of marriage in the offing. Yet all those I interviewed heartily favored casual dating and were critical of students who would only date someone who gave promise of being "The One."

Some boys are reportedly afraid of dating because fellow students, if not the girls themselves, so rapidly jump to the conclusion that an affair is "serious." The remedy is to keep dating different girls, not just one.

"Does the process of finding a life partner interfere with studying?" I asked the young people. Strangely enough, the few who thought it does were girls who had few or no dates. Most agreed that dates do not interfere with studies unless you "go overboard."

Many students felt that dating definitely helps studying. Asked for more light on that theory, they explained that an adequate amount of dating gives the student a needed sense of security—shall we say "social security!" It produces a peace of mind, a variety of contentment which is more conducive to successful study than the restless hopings and yearnings of those who have no romantic attachments. This is especially true of girls, who can do relatively little to change their status.

As one very attractive but unattached girl put it, "Look at me! I've just been in the library for an hour, and I didn't get anything done for watching the door every time it opened, wondering if "he" would appear. Now if he'd been sitting right there beside me—I could have really studied!"

A recent survey of high school students demonstrated statistically that, viewing the all-round picture, wise dating produces better scholarship as well as increased vigor and animation. Conspicuous exceptions do not alter the fact that having a fair share of dates is probably an asset to a successful career as a student. This is true, of course, only when the quest for a life partner is not allowed to eclipse other preparation for life.

Another of my $64-questions I asked of the men only, "Are girls too eager?" All mercifully agreed that most girls are not, but admitted that there are exceptions. Two cited specific cases.

One upperclassman had a friend who had never dated a girl before. When, with encouragement and counsel from his older

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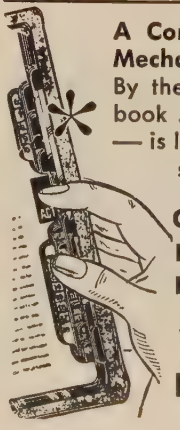

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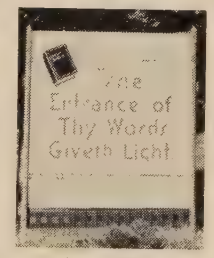

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buddy, he finally began dating a girl whom he greatly admired, she "scared him off his feet." After only a few dates, the girl let him know in no uncertain terms that she was crazy about him and knew that he was "The One" for her. His "big brother" feels sure the boy is still deeply interested in the girl, but is simply afraid to go on with the affair.

The other shining example was volunteered in few but plain words. "If a girl is too eager, a fellow just doesn't ask her out again. Like the last girl I had out—well, I had to press my suit afterward!" Fellows don't like to be rushed, and are quick to resent it when they are.

A hopeful coed, newly enrolled in a state university in the West, was writing answers to a questionnaire in an orientation class. To the question, "Why did you come to college?" she replied, "I came to be went with, but I ain't yet."

When I asked men students why many girls on their campus face a similar predicament, their reasons were varied.

"Too many girls will only date 'big shots,'" one accused. "They don't realize that being seen with second- or third-rate dates betters their chances of being noticed by the men at the top."

"The girls that get dates are the ones that want them," one lad declared. When I challenged the truth of that statement, he said too many girls sit in a corner instead of going where the boys are and mingling with them. "Girls need to make themselves available," he said, "like sitting in here"—gesturing to the sparsely populated lounge.

Another boy suggested that a girl shouldn't continually surround herself with a bevy of girls, many or few.

Some coeds, though not pretty, can be beautifully groomed. Habitual graciousness makes for real charm, and a genuine interest in other people will go a long way in overcoming self-consciousness. Men who will date only glamour girls often come to realize too late that a pretty face is not the chief requisite for a good wife and mother.

Self-consciousness and introspection—a painful inability to be casual with boys—is the greatest handicap of many dateless girls. The most certain remedy for such an attitude is the whole-hearted committing of the finding of a life-partner—along with everything else—to God.

If a girl can turn over to the Lord all the details of meeting, recognizing and winning the partner God has appointed for her, she immediately falls heir to a new and glowing assurance. Even though the last eligible man on earth were lost in the Sahara desert, God could pick him up and plant him on her front doorstep, if necessary!

This deep, expectant trust does not relieve a girl of the responsibility to be and look—and do—her best. But it does relieve her of nervous tensions and gloomy fears that are no asset in finding a life partner.

And now—lest all the free advice seem to be aimed at the dateless coeds, here's a verse of Scripture for the dateless men on Christian campuses. "Let each of you look not only to his own interests, but also to the interests of others" (Phil. 2: 4). Never inviting a girl to a college func-

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In this issue *. . . Be sure to read Harry Bristow's reviews of films and slides for use in the visual program of your Sunday school and church.*

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tion is a concrete form of selfishness. You'd just as soon go alone or with a fellow misogynist. So you save the price of taking a gal and have your self a good time anyway.

But there are certain social obligations involved in attending a coeducational school. If you honestly can't afford to date, all right. But if you *can* and just *don't bother,* you are being thoughtless and inconsiderate. Even though the fortunate femme you condescend to escort *does* throw herself at you—her fate is in your hands. All you need do is—nothing.

If you feel a personal responsibility to do what only the men on your campus can do—that is to help to give your coed sisters a good time at school—you will find that you have had a better time yourself, and you may also, in the process, find the wife of God's choice for you.

Without doubt, the Christian college campus affords a great opportunity for bringing together young men and young women into the tremendously important business of marriage. But it could be more effective.

School officials could bring their regulations regarding social contacts up to date. The students themselves would do well to better orientate their own social attitudes and practices to bring about normally the coming together of men and women. More casual dating or contacts between the sexes would apparently improve the situation from all points of view.

However, we must never forget that despite this extra curricular function which the Christian college campus can often render, it must not be misused.

A student in an Eastern college, for instance, was considering leaving the school. "If you do," he was told by a school official, "you may miss finding the life partner that God has for you."

Possible though that might be, God does not always arrange His "boy-meets-girl" episodes in that way.

After all, if you have not met your mate on a Christian campus, don't worry. Neither did I. END

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By instruction, teachers learn that it is necessary to master the lesson.

Know What and Know How with Trained Teachers

by Robert Duncan Culver

KNOW what" and "know how" are the two kinds of knowledge needed in teaching and leading. One should not only know the truths of God's Word, but also how to organize his class, department or school for effective instruction and how to arrange his own lessons for proper presentation.

This goes for every teacher and leader in the Bible school from the song leader in the Beginners department to the teacher of the Adult Bible class.

As to the "know what," most Christians have at least a smattering of the basic facts of Scripture. By instruction, however, that smattering can be transformed to a mastery of the Sunday lesson or the weekday Bible talk.

The instruction best suited to the beginning teacher comes from those who have "learned the ropes" and can pass the information on. In the smaller churches this person would be the pastor. Many pastors have a regular class of instruction for teachers and prospective teachers. If formal Bible instruction in a school is possible, however, courses in Bible survey, Bible book studies and related subjects give the most help. A thorough background is thus gained to enable the teacher to intelligently present the lesson.

But ultimately, the thing of most importance is that the teacher receive self-instruction from private study for each lesson he teaches. Teacher-training courses in schools are general; the lesson on Sunday morning is in a narrow area. It may be on the life of a Bible character, a doctrine, or a study of a passage. In any case the teacher's duty is to become an expert in that area before coming to his class. This he must do by himself, using available study aids.

So both schooling and private study are helpful. Schooling gives the background; private self-training gives knowledge of the particular lesson. Schooling is desirable; private study is indispensable.

In the area of "know how" formal instruction by qualified instructors and study of text books does the most unique service to the teacher or leader, and through him, to the whole church. A few gifted people automatically know how to teach. However, by a snare of Satan many, able only to interest and entertain others for half an hour, think they are doing a good job of teaching.

A teacher of engineering might regale his class with anecdotes and tales of experiences from his days as a mining engineer in Alaska or from his days with the army engineers in Burma. But that interest would not equip his class to pass the state engineer license test. Nor would it necessarily help a single member to figure the specifications for a sewage disposal plant somewhere.

Neither can good school methods be achieved by merely purchasing mechanical gadgets. Some of the standard equipment can certainly be turned to good advantage. Even a tin monkey on a string would certainly attract children. Skillfully used it might even be used to instruct. But if unskillfully used, the best equipment in the world will bore a bright class and possibly even mis-instruct them.

Real "know how" can be had today. The last 20 years have produced some fine literature in the field of evangelical Christian education. Christian journals carry notices of them regularly. Bibliographies of Christian education are frequently published and are available through Christian

(*Continued on page* 83)

Integrate Your Church Program

by H. M. Hildebrandt

THE Sunday school is not a step-child. Properly, the church itself is the child of the Sunday school.

But every Sunday school activity should be vitally integrated into the church program. In fact, the church program is not complete until it provides for an aggressive and progressive Sunday school.

Part of the church program should be a teacher training school. It is vital that the church provide good Sunday school teachers. Some churches grant diplomas for twelve courses. The school may be held an hour from seven to eight on Wednesday evenings before the midweek meeting. Not only students who are teaching or who are willing to help may come, but many others can join in for the Bible courses.

There is no limit to the size of the school if it has good teachers. But it is not up to the teachers to get the scholars. Even after the boys and girls have done their part among their playmates, there is still room for the church to do its part in encouraging enrollment campaigns. Toledo, Ohio, uses a ten per cent city-wide campaign before Easter. A live church could have the reputation of having new enrollments in the Sunday school every Sunday.

Since the Sunday school builds the church, everything possible should be done to see that its members make decisions for Christ. Then the pupils should be trained to participate in church activities. The importance of worship should be stressed. The significance of church ordinances can also be taught.

Some churches have departmental choirs in the Primary, Junior and Intermediate departments. They can be used also in the sanctuary.

Not only should the church have a part in the Sunday school, but also the Sunday school should have a part in the church. The Sunday school should hear about the missionaries which the church is supporting. A five-minute missionary lesson should be given at least once a month, especially if one Sunday's offering goes to missions every month. Even the youngest classes can aid the church missionaries in many ways.

Sunday schools have done good work with building funds, too. Our church has built a three-story building, four temporary buildings and two basements from a monthly building fund Sunday in the Sunday school.

Of course every church organizational plan should include the Sunday school. A youth council should have representatives, not only from the young people's societies and the choirs, but also from every class in the Junior High and Senior departments.

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(*Continued on page* 85)

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What Does a Christian Ed. Director Do?

by Lois LeBar

MR. DIRECTOR, I'm ready to quit my class of Juniors unless you can give me some help! Those lively kids just won't sit still and listen to Bible doctrine," said the Sunday school teacher.

"Will you take over the youth groups while the Brentons are in California? The rest of us on the youth council feel that only you can maintain the standards that have been set up," said the youth director.

"After watching how cleverly you got stubborn Mr. Osborn to work with the church board, I wonder if you'd give me some hints as to how I can approach Mr. Moore. We need his farm equipment to get our camp site ready for summer," said the Sunday school superintendent.

"Will you please lead this Wednesday night's Bible study on the talents and responsibilities of believers?" said the pastor.

These requests—and many more—come to the Director of Christian Education after he has established himself and won the confidence of the church. Of course at first when he is young and new in the community, he must proceed slowly. He must demonstrate that he has the know-how in solving practical and touchy problems. He has to prove that he will ease tensions rather than create them.

Even before he comes, he has been careful to find out exactly what the church wanted a Director of Christian Education to do. This fast-growing church has felt the need of integrating its various agencies, initiating a teacher training program, starting a Junior church, and finding some way to hold the young people. The director is delighted to hear this list, for he has been professionally trained to do these types of work.

When the pastor asks him what other duties he had in mind, he replies that he'd also like to challenge all the church members to find their particular place of service. Then he'd be able to help them improve the quality of their work, and therefore, their experience. In technical terms —supervision.

This term, supervision, may bother the pastor. Though he realizes that he needs help with the educational work of the church, he is afraid that the DCE will want to be a second pastor and divide the loyalties of the church. He is greatly relieved when the director says that he prefers to work behind the scenes rather than in the foreground. He prefers not to be chairman of the board of overseers, but like the pastor, to be an ex officio member. He prefers to work with and through others. Yet he expects to cooperate very closely with the pastor to reach their common goals.

After the director has settled in the community, he spends the first two months as a learner, discovering the needs of indi-

(*Continued on page* 84)

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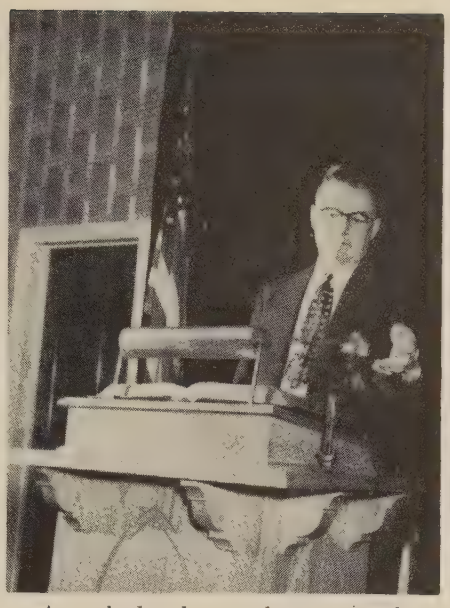

A rosebud welcomes the new pupil.

When to Begin Sunday School

by Eunice Fischer

Scripture Press Consultant

PARENTS and church leaders who wait until the child is ten or eleven years old to offer specific spiritual opportunities follow the tragic procedure of "too little and too late."

Godly parents begin the child's Christian education in prayer before he is born. Sunday school and church leaders should begin his training no later than seven days after his birth.

The Sunday school enrolls him in the Cradle Roll department. The church honors him by placing a rosebud on the pulpit the Sunday morning following his birth and by placing his birth notice in the church bulletin. All of this requires no great expenditure of money or effort.

First consider the parents' part. A child born into the home of praying parents already has his steps pointed toward God. No wonder Samuel lived a full life for God from boyhood to old age. Hannah's testimony was, "For this child have I prayed." That praying was done long before the baby's birth. Later when the child was still so young that Hannah could not yet take him to the temple, his father, Elkanah, went giving this same testimony to Eli, the priest.

The Sunday school does it this way. The Cradle Roll department keeps the work before the people by having a special display in the church foyer. Verbal and written announcements are made often enough so that everyone in church and Sunday school hearing of any new baby born in the community gives that word to the Cradle Roll superintendent. She calls immediately on the mother inviting her to enroll the baby.

Since church membership is not involved here, even unsaved parents may be

(*Continued on page* 82)

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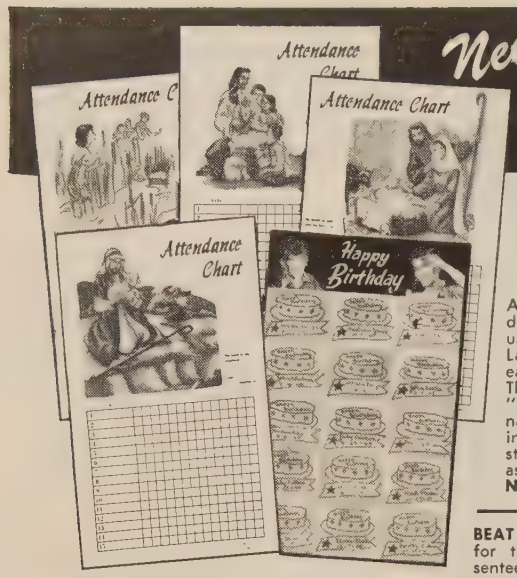

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OBJECT LESSON

Poor Fish

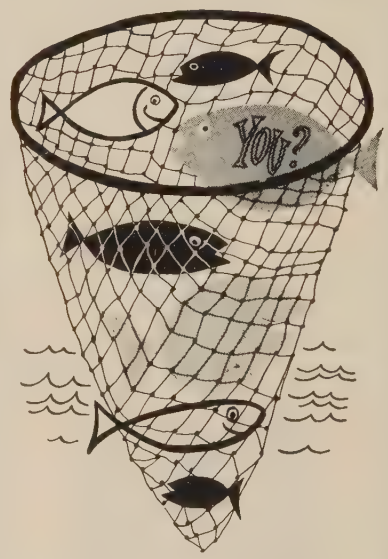
by Lois Kathan

CATCHING fish for the Savior is not always easy when the "poor fish" must first be released from Satan's nets.

This object lesson designed for Intermediates, brings out vividly and directly how the hooks of sin bury themselves deeply into lives, catching many unawares.

Materials Needed: Five cheesecloth nets, 7 x 4 inches. Each is labeled by pasting a small piece of paper to the cheesecloth marked: *pleasure, popularity, possessions, pride* and *pit-a-pat.* Five cardboard or paper fish tagged *you,* four tagged *Solomon,* one each tagged *Pilate, Absalom, Rich Young Ruler, Judas, Samson, Ahab, Saul* and *Peter.*

Before the lesson is told put the nets on the flannelboard side by side with the fish inside as follows: In the pleasure net—Solomon; in Popularity—Solomon, Pilate and Absalom; in Possessions—Solomon, Rich Young Ruler and Judas; in Pride—Saul and Peter; in Pit-A-Pat—Solomon, Samson and Ahab. Also put a "you" in each net.



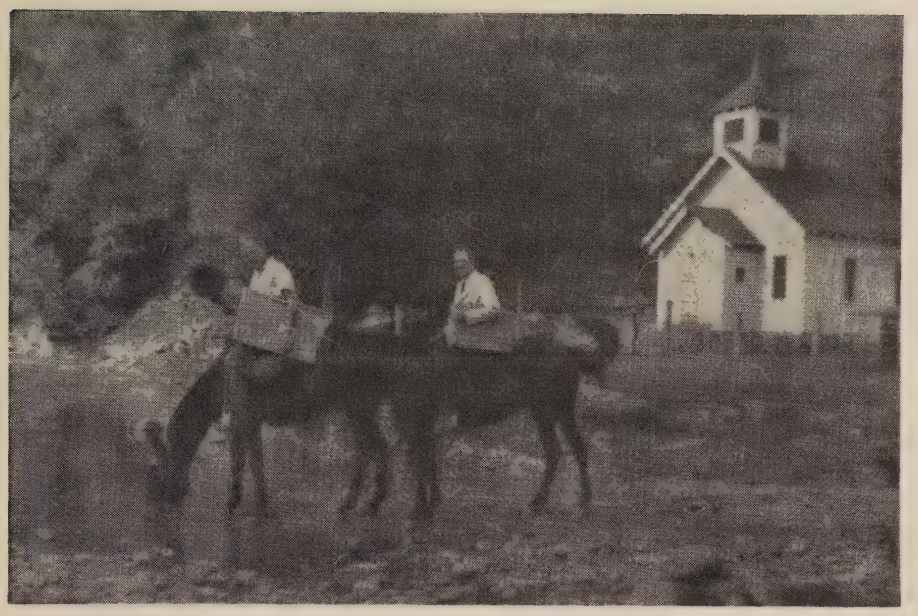
Satan's nets are out to catch poor fish.

Story: Satan has many nets in which he catches poor fish. These nets look very attractive—until you're caught in them. Eccl. 9: 12 speaks of men being like "fishes that are taken in an evil net." Let's look at some of the nets Satan uses.

Pleasure—(Take out fish as they are mentioned.) Solomon tried all kinds of pleasure. But he said it was all vanity and vexation of spirit. (Eccl. 2: 1, 10, 11).

Popularity—Here is our old friend Solomon again. He was very popular and known all over the world, but he said it was no profit to be popular. (Eccl. 2: 9, 11). And here is Pilate who released a

(*Continued on page* 86)



Besides the grape vine, Bright Shade's biggest asset was their road.

They Won Via the Grape Vine

by Bill Petersen

THE Mill Creek Sunday school of Bright Shade, Ky., shunned the telephone and used the grape vine to win first prize in the 1952 CHRISTIAN LIFE Sunday School contest, Class E division.

Why were no telephones used? Because there are none within eight miles of Bright Shade. But the Mill Creek group used everything else. In fact, they did so much that the chief topic of conversation at the Bright Shade store and post office was the Sunday school.

In the Renfro Valley of the Cumberland Mountain area, the Mill Creek Sunday school had averaged 29 for September 1952. July and August had been lower. Then came the CHRISTIAN LIFE Sunday school contest and the little school skyrocketed to 100, then 205. Before the contest was over, the Sunday school, affiliated as a mission work of the Evangelical United Brethren church, hit 296.

Leaders in the contest were missionaries Mr. and Mrs. E. A. Russell and superintendent Oscar Wagers.

Besides the grape vine, Bright Shade's biggest asset was their road. As Mrs. E. A. Russell, resident missionary from Iowa, describes it, "Two years ago, it stopped at our post office. Now a road continues six miles up Goose Creek and makes it possible for many families to operate cars.

"William Hubbard, a new convert, used preacher's car to get three and four loads each Sunday. Two Sundays, trucks came from the head of Goose Creek, full of people. Probably most of these had never been in Sunday school before. Ruth Hubbard, also a recent convert, very willingly drove her car to Mud Lick and up Goose Creek for passengers."

But the effort behind the contest started much before the contest dates. Advertising posters had been made and they were distributed to schools at Mill Creek, Middle Mill Creek, Darb's Branch, Indian Grave Branch and Goose Creek. School teachers were found to be very co-operative in displaying the posters.

On Saturday nights E. Arthur (Preacher) Russell visited schools, conducting meetings and encouraging Sunday school attendance the following day.

Chief attractions for the first Sunday were Jeff, Mindy and Sudie Grubb, three old-time Mountain singers. Because their singing was tape-recorded and played back, even the Grubbs could hear themselves sing. Besides hearing the Grubbs, those in attendance were given a free toy balloon.

Another program which aided the contest was the series of revival meetings held the first two weeks in October. At the close, 14 converts were baptized in Goose Creek. Nightly during the revival meetings, letters and testimonials from CHRISTIAN LIFE were read to the congregation.

After the revival meeting on Saturday, a man came up to Preacher Russell and said, "Preacher, tomorrow I'll line up my ten young'uns and march them to Sunday school, and I'll be right behind them."

But the biggest feature of the entire contest came on October 15, when Mr. L. Busby of Manchester, Ky., flew over the Mill Creek area. He dropped gospel tracts, contest advertisements and paper "flying saucers" on the community.

Otter Creek, Mud Lick, Middle and Lower Mill Creek, Martin's Creek and the three Goose Creek schools sent their children running to the mountains through the briars and nettles to get the papers. Anyone bringing the "flying saucers" to Sunday school the next day was promised a reward. (*Continued on page* 83)

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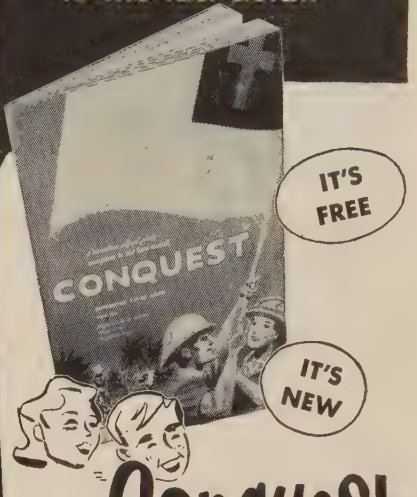

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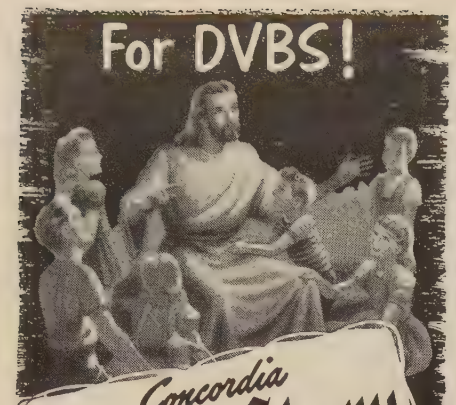

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Use Your Blackboard

by Olive W. Mumert

A VARIATION on the usual teaching tools of flannelgraph and films is blackboard lessons. I have found this method very satisfactory with my Junior age group and even with older and younger children.

You can either purchase a fair sized blackboard or make your own. A board of about 25 x 40 inches is satisfactory for all around service. The board can be made from smooth, light weight wallboard, or from stiff, firm cardboard given several coats of good quality blackboard paint, which is available at most hardware stores.

Books such as *Through the Eye to the Heart* by Hy Pickering may be obtained at any religious book store. You'll find they contain a variety of suitable material for blackboard lessons, from acrostics to much more complicated lessons. Other object lesson material can be adapted to blackboard work also.

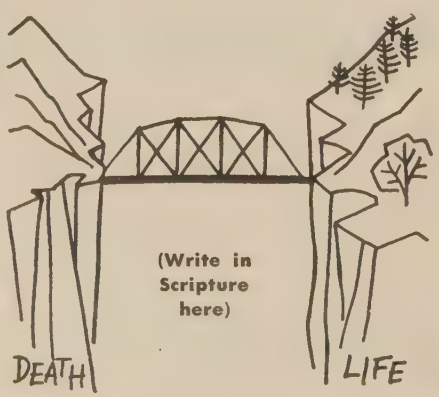
One of my favorite blackboard lessons is based on John 5: 24. Each section of the verse is represented by a link in the bridge leading from death unto life. Before any action can be taken at all, we must first hear the Word of God which brings conviction of sin and our need of a Savior. That forms the first section or link in the bridge (Luke 11: 28; Mark 13: 31; Romans 3: 23, 10).

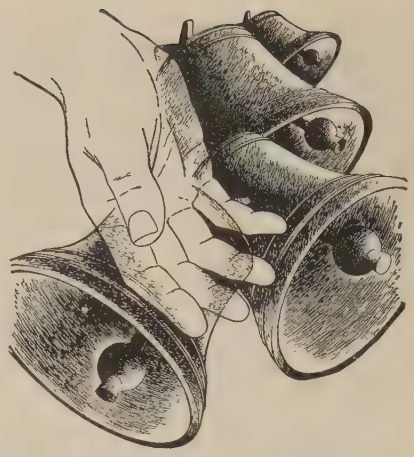
Next comes faith in God, through Jesus Christ. It is not enough to hear the Word of God, we must also believe that what God has promised He is able to perform (John 6: 47, Acts 16: 31).

The third link in the bridge is a definite promise of everlasting life as a result of simple faith in God (John 3: 16, Romans 6: 23).

The fourth link tells us that he, who so believes and accepts Christ, "shall not come into judgment." This salvation is not temporary, but is enduring and worthwhile (John 3: 18, John 10: 28).

The final link assures us that we have passed from death unto life. Everlasting life becomes the believer's possession the moment he believes and accepts the Lord Jesus as his own personal Savior (John 3: 36, John 11: 26). (*Continued on page* 87)





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Summer Project

by Leila B. Rhodes

THE MAKING of a scrap book called "My Church" is an interesting and worthwhile summer project for either the Intermediate or Junior department of your Sunday school. Because such busy work is not always enjoyed so much during the school months, it makes an excellent summer project.

Preparation: Secure a cardboard packing box from the neighborhood grocery store from which to make a miniature church building. The size of the box may vary, but should be about 15 x 18 inches and 12 inches high. An extra box may be needed to make the roof and steeple, if the latter is desired.

Any style of architecture can be used. If the leader is an ingenious person, a replica of the church building in which it is to be used can be made. The roof should be removable so there is easy access to the interior. Wall paper can be used on the inside walls or both the inside and outside can be painted.

Colored cellophane paper makes the windows look like stained glass. The inside window, door casings and furniture should be made of a heavy-weight, dark, wood-colored construction paper. When finished, this little church should be placed on a table in the front of the assembly room as a center of interest.

Other needed supplies are a looseleaf scrap book for each child, a good camera, which need not be expensive, and a hectograph or mimeograph.

The scrap books are taken home by the children and each week they paste into it the hectographed or mimeographed copy of the week's lesson and the accompanying snapshots which the leader prepares and hands out on Sunday morning. The snapshots should include the church building, the parsonage, the minister and wife, the church officers, the various Sunday school classes and any others that add to the interest of the book.

Now we are ready for the making of the book. Across the top of the first page have each child print the heading "My Church." Below this, place a picture of your church building and below that some appropriate verse.

(*Continued on page* 87)

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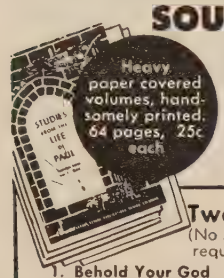

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WHEN TO BEGIN

(*Continued from page 77*)

willing to enroll their child when they realize he will be prayed for, he will be visited regularly and he will be invited to an annual party.

One Indiana Sunday school was alert enough to enroll a baby befor he was an hour old! The nurse gave the news of the child's arrival to the waiting father who went to the phone to call, not only the proud relatives, but also the Cradle Roll superintendent who added the infant's name (previously decided on by the parents) to the Cradle Roll membership.

True, a few hours or days may be unimportant, but what a heritage for an individual to grow up knowing from the first day of his life he has been a member of Sunday school! Would he not feel a close tie to such an organization throughout life?

This is how the church makes its tie with the baby on the Sunday morning following his birth. Any baby born before Saturday noon of a given week is honored by a rosebud placed on the pulpit Sunday morning. His name is mentioned during the announcements by the pastor. The written notice is handed to the pastor in advance, giving the child's name, weight, birthdate and parents' names. Children born late on Saturday are honored the following week. The notice goes in the bulletin as soon as possible.

The pastor generally says something like this, "This rosebud honors little Judith Lynn Warren who arrived last Tuesday morning, weighing eight pounds and two ounces. We congratulate her happy parents, Mr. and Mrs. William Warren, and pray God's blessing on her young life."

After the morning service, the flower is handed to the father—who is sure to be present for this occasion. (It is better to hand it to him on Sunday morning because some fathers might be visiting their wives in the hospital Sunday night if the child is just a few days old.)

He takes it to his wife who will no doubt press the flower and put it in a place of honor in the Baby Book. In any case, parents do not consider this an ordinary flower since it has been before the view of the church congregation and referred to by the pastor honoring their baby.

Samuel's parents prayed before he was born. His father went to the temple to worship and give word of the child's birth to Eli. Eli himself soon began to train young Samuel in the temple. God honored both their faith and their work. Every child may not have all of Samuel's advantages, but he can have just as much as parents and church leaders are willing to give. Like any twentieth century mother, Hannah too would have valued a flower given to Elkanah by Eli and brought home to her. It isn't the flower itself, it's the interest back of it.

As has been said, "There is not a moment to be lost between physical birth and spiritual birth." When Christian education begins early and continues carefully during youth, God's promise is "when he is old he will not depart from it." END

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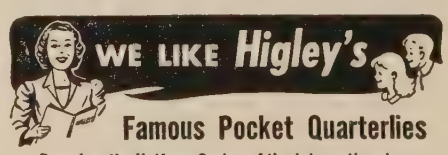

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S. S. WINNER

(*Continued from page 79*)

On the fourth Sunday, a group of children from an isolated community of Otter Creek was invited to sing at the Sunday school. They walked from 6 a.m. to 9 a.m. before they arrived at Bright Shade.

After the contest closed, the Sunday school made follow-up plans through Easter to keep their gains.

The Russells said, "We have been praying for an awakening at Mill Creek. The effort and time put into the Sunday school contest have brought great results and we praise the Lord for spiritual victory.

"Our people have been greatly encouraged and the pastor and his wife have been well pleased with the response of the people. A very definite barrier has been broken and we feel that greater possibilities lie ahead for Mill Creek.

It will be a long time before the general store of Bright Shade stops talking about the Mill Creek Sunday school. That's because nobody can compare with the folks of Bright Shade for the use of the grape vine. END

TRAINED TEACHERS

(*Continued from page 75*)

colleges, Bible institutes, seminaries and publishing houses.

If a church will sponsor and carry through on a program of teacher-leadership training, at least four things will happen.

1. Mistakes in the present system will be corrected. This will be a tremendous lift both to discouraged leaders and to pupils and members. If, for instance, disorder in a department is caused by an improper age grouping and may be cured by a new division, the teachers will get the lift of knowing that the trouble did not result from personal failure.

2. Opportunities long ignored will be recognized and explored. Many discouraged groups wring their hands in failure while opportunities galore are close at hand. A group with a sound gospel message will fail to grow. In the same place (frequently in the same building), another group with the same essential gospel message will take over and succeed because they have eyes for opportunities.

3. The present work will be made more effective. Of course, spiritual revival is the key to strengthening an existing work. Yet revival is related to the effectiveness with which the Word of God is preached and taught. Anything that improves the teaching ministry of the church of Christ will promote revival. Moody was a successful Sunday school worker long before he became known as an evangelist.

4. The present church equipment will turn out to be an investment in the future of the church, and as the equipment is improved, the Lord's money will begin to pay real dividends. I recently visited a church with a new $250,000 building, furnished with fine equipment. Yet those facilities were being used at only a fraction of efficiency for need of trained leadership.

American dollars can buy many good things, but they will not buy efficiency. It takes an instructed, Spirit-directed group. END

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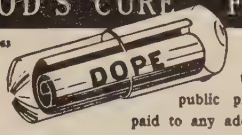

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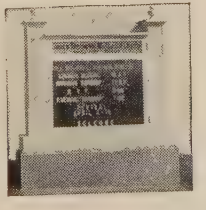

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CHRISTIAN ED. DIRECTOR

(*Continued from page 76*)

viduals and groups, and surveying the total program by visiting the Sunday school and other agencies. When he sees a teacher use an effective method, he compliments that teacher and may ask him to demonstrate it later in the teacher training class. When he finds a teacher using poor methods, he prayerfully and tactfully may ask searching questions to lead to improvement.

In his observation he finds that the young people are getting instruction and worship in Sunday school, in the Sunday evening society and on Wednesday evening. But the church is providing no participation, service or fellowship for them. They are not searching the Scriptures for themselves or learning to plan their own meetings or sacrificing time and effort on worthy projects.

Since the leader of each agency goes his own way regardless of the others, the young people are not getting a balanced program, and therefore are drifting away from the church.

In his survey the director also finds that the Juniors are losing interest though they have a well-balanced program, with vital Bible teaching and worship in Sunday school and weekday church school, with expressional activities and fellowship at the meetings of Boys' Brigade and Pioneer Girls.

An overall view of the Junior curriculum discloses the urgent need in that age group. In Sunday school they are studying the book of Exodus, in weekday church school they are studying the book of Exodus, in their clubs the book of Exodus. No wonder there is a general exodus among the Juniors!

When the DCE is asked at the next meeting of the church board what he has learned about the church in his survey, he produces a chart showing how few of the activities of the church are being planned in relation to the others. Most of the leaders are a law unto themselves. This chart is all that is needed to set the board to discussing a unified plan of organization. Together they reorganize the board to include a representative of each major function of the church—spiritual life, missions, finance and equipment, leadership education, children, youth and adults. These leaders can then integrate the work under them.

After two months the director has made friends with most of the families of the church and knows almost everyone by name. So contagious is his enthusiasm that the church's pet phrase in relation to educational work is changed from "It can't be done" to "How shall we do it?" He has already become the hero of the young people and has helped several of them untangle knotty problems in their personal lives. Under his supervision several of those who teach Sunday school classes are learning to be good teachers and seeing genuine changes in their pupils.

Meanwhile the Juniors are having an exciting time in Junior church. Instead of merely listening to others, they themselves are doing things.

They are learning churchmanship by

studying their own church building and services in contrast to other churches in the neighborhood. They are interviewing board members for answers to their questions, they are planning their own services, practicing their parts and then conducting them.

As they learn to shoulder responsibility, they are given real duties in the church.

As the director continues to demonstrate leadership ability, the Sunday school superintendent asks him to assist at the monthly teachers' meetings. Then business sessions are supplemented by workshops in which the teachers actually discuss their lessons for the next month. The teachers are surprised to find that the director knows the content of the lesson in each department and gives such personal help!

Gradually, the teachers who are most concerned about the eternal welfare of their pupils begin to come to the DCE with their teaching problems. It becomes an adventure to teach as they work with him in his office which is attractive and enticing with files of interesting material, visual aids, catalogs from various publishers, the latest books on teaching methods and current magazines with new ideas. They are impressed with his spiritual and educational insight. He doesn't tell them what to do so much as help them find answers themselves. They begin to see the Lord work in a new way in their classes.

And so when the director announces that the teacher training class is for all Christians who are serious about the work of the Lord, the Sunday school superintendent and five members of the church board are the first to announce that they are coming and that they expect everyone else to come. It has been shown in their midst that the Lord's work done in the Lord's way has the Lord's supply.

Does your church need a Director of Christian Education? END

INTEGRATE YOUR PROGRAM

(*Continued from page* 75)

activity for every member of the church, every member should be connected with a class. In the old days every class above primary age was organized, partly for fellowship. And what greater opportunity for fellowship is there than the 52 Sunday mornings and the monthly class meetings? Parties and class meetings should include more than the actual class enrollment, as those who fit into the class division and who are in any way connected with the church.

Finally, the congregation should be kept informed concerning the Sunday school. It is not too much to give space in the church bulletin for the announcements of new courses and other items of interest, such as class meetings. In the monthly paper there ought to be a children's page, a youth page and Sunday school page. Why not publish the names of the new enrollees or some changes of address occasionally, too?

All these things are important if the Sunday school is to assume its proper relationship with the church and the church is to profit to the utmost from the Sunday school. END

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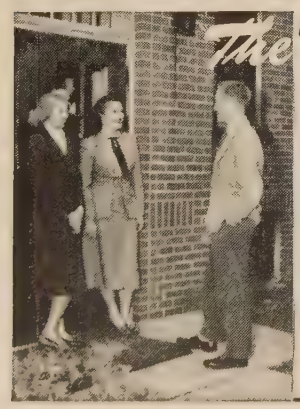

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POOR FISH

(*Continued from page 78*)

robber and sentenced an absolutely innocent Man to be crucified because he, Pilate, wanted to be popular. (Mark 15: 15). Absalom tried to steal the kingdom from his own father, David, because he wanted to be popular. (II Sam. 15: 2-6). And he paid for it with his own life at the hands of David's men!

Possessions—Solomon fell into this net too. He had great works, houses, vineyards, gardens, orchards, servants, cattle, silver, gold, treasures, singers, musical instruments, but he still was not satisfied. He said, "I looked on all the works that my hands had wrought and on the labor that I had labored to do and behold all was vanity and vexation of spirit and there was no profit under the sun." (Eccl. 2: 4-11).

And here is the Rich Young Ruler who chose his possessions instead of Christ, (Matt. 19: 22). "And he went away sorrowful."

Judas, too, was covetous. (John 12: 6). His love of possessions led to his betrayal of the Lord Jesus. (Matt. 26: 15). But the 30 pieces of silver he got for the betrayal never brought him anything but grief and he took his own life. (Matt. 27: 5).

Pride—We find Saul and Peter here too. Saul's pride led him into many other sins and finally cost him his kingdom and probably his own life and the lives of his sons. (I Sam. 15: 11, 17, 19, 23). His pride was very expensive!

And now Peter—he boasted that "Although all shall be offended, yet will not I." (Mark 14: 29). But he denied the Lord Jesus three times.

Pit-A-Pat—This is Satan's most attractive net. When the cords of this net bind him, a young person may be so deceived that he may not even want to get out again at first. How many lives have been spoiled because someone's heart went pit-a-pat!

Solomon, Samson and Ahab were led astray by their hearts. (Neh. 13: 26, Judges 14: 15, 16). Jezebel, a woman widely known for her wickedness, caused the Lord to say, "There was none like unto Ahab which did sell himself to work wickedness in the sight of the Lord, whom Jezebel, his wife stirred up." (I Kings 21: 25). Let the Lord choose your mate, pray about it because, "It is not in man that walketh to direct his steps." (Jer. 10: 23, Prov. 3: 6, Ps. 37: 4).

Now let me tell you a secret. If you were to have the very person which the Lord has chosen for you, the one that rightfully does make your heart go pit-a-pat; you will still not be completely satisfied unless you have the Lord Jesus.

If you have been caught in any of these nets and are one of these "poor fish," pray this prayer: "Pull me out of the net that they have laid privily for me, for Thou art my strength," (Ps. 31: 4). "Mine eyes are ever toward the Lord, for He shall pluck my feet out of the net," (Ps. 25: 15). Then obey the command of the Lord Jesus, "Follow me, and I will make you fishers of men," (Matt. 4: 19), so that you may help other poor fish out of Satan's nets.

END

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SUMMER PROJECT

(*Continued from page* 81)

Each Sunday one of the following lessons can be discussed and prepared copies of it can be handed out.

1. *Why do we have a church?*
2. *Christ is the Head and Founder of the Church.*
3. *The history of my (local) church.*
4. *The church building.*
5. *The minister and his duties.* Have a miniature pulpit desk.
6. *How we got our Bible.*
7. *The baptismal service.*
8. *The Lord's Supper.*
9. *Giving (time, money and talents).*
10. *Music in the church.* A small pipe organ can be made for the little church using drinking straws for the pipes. These can be painted with gold paint. Small imitation song books and the choir benches can be placed now, too. In the book, pictures of the regular church organist or pianist, junior choir and other musical organizations can be included.
11. *A church wedding.* Across the top of this page in the scrap book write the verse Matt. 19: 6. A picture of some couple in bridal attire who have recently been married in the church makes an interesting picture.

Following these lessons is a large miscellaneous section for the pictures of the various Sunday school classes, teachers, officers, young peoples group, Daily Vacation Bible school group and scenes from picnics. Many others can be added from time to time.

An interesting program can be given using this material at the end of the project. When the scrapbooks are put on display, don't be surprised if some of the adults ask if they can make a book, too.

END

BLACKBOARD

(*Continued from page* 80)

The interest is held more readily, with an older group, if each pupil helps by looking up references to be read in connection with the points being emphasized.

I frequently make my own acrostics to fit in with the lesson being used by the Sunday school. This adds interest in the lesson by giving variety from the discussion and lecture methods usually used. I do not always manage to create acrostics to fit the lesson nor do I always find other blackboard material to fit in, but I do find that this method is a very inexpensive and simple method of varying the usual lesson procedure.

The following is an illustration of an acrostic:

Patient—endured great tribulation without murmuring. (Phil. 2: 17, II Cor. 12: 7-10).

Ambitious—for God and the salvation of souls. (Rom. 1: 15).

Unashamed—of the Gospel and its Author. (Rom. 1: 16, II Tim. 1: 12).

Loving—as evidenced by his life of service to God. (Phil. 1: 8, Col. 1: 9). END

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115	My Anchor Holds, Sweet Hour of Prayer
137	The Lily of the Valley, Standing in the Need of Prayer
139	The Rose of Sharon, The Old Time Religion
141	Precious Memories, Just as I Am
143	Give the World a Smile, Saviour Like a Shepherd Lead Us
149*	Shine for Jesus, Old Rugged Cross
155*	On the Jericho Road, Climbin' Up De Mountain
157*	Jesus Lover of My Soul, In the Garden
159*	Life's Railway to Heaven, Alone
161	Beyond the Sunset, When We See Christ
163	Just a Closer Walk With Thee, What a Friend
165	Saved By Grace, I Know That My Redeemer Liveth
167	Sometime We'll Understand, In the Sweet By and By
173	I Love to Tell the Story, Faith of Our Fathers
175	Praise Him, Praise Him, Moment by Moment
177	Stand Up, Stand Up for Jesus, Tell Me the Old, Old Story
179	O Love That Wilt Not Let Me Go, We're Marching to Zion
181	Wonderful Peace, Beautiful Isle of Somewhere
183	Honey in the Rock, Whispering Hope
185	Farther Along, My Sins Are Gone
187	Just a Little Talk With Jesus, Hold the Fort
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(*Continued from page 27*)

through his ears, "Faithful application to studies, though not glamorous, results in sound learning to the glory of God."

Tuesday night he never misses the prayer fellowship, though attendance is voluntary.

He looks forward to Saturday night. Every week cultural and social relaxation are provided. Perhaps it's a magician, a concert, a talk by a leading sportsman or a current-event lecture. Among notables who have spoken on the school platform are Admiral Byrd and Commentator Kaltenborn, who lives near-by. John enjoys the parties sponsored by the Mothers' Club and sometimes invites a girl. He has been taught good manners.

Sundays he attends the church which was organized on the campus last year, a much needed avenue for students and faculty to get together in worship and service. Five of his fellow-students serve on the eight-man church board. Each one has voting power along with the adult members. Sometimes Sunday evenings he joins a gospel team. Services are held in Long Island churches, and even farther afield.

Above all, John appreciates the spiritual impact his Christian high school has made on his life. He has seen it in other lives too. One lad from Oregon came there through a New York Times ad. In his second year he became a Christian during one of the weeks of evangelistic services which are held twice yearly. Then he began to take part in Christian service on deputation teams. By graduation he had earned his varsity letter in four sports. Then passing competitive tests for West Point, he played on the Army football team.

The course in his last year that is helping John considerably is the Senior Bible course, where the boys are prepared for the onslaughts of anti-biblical teaching in many secular schools. John feels, after hearing the arguments listed and how to skillfully answer them, that he will never lose his faith in a university.

He has noticed that most fellows come from Christian homes. He realizes that Stony Book, like other Christian schools, carefully sifts its applicants. He has therefore noted that it refuses to be a reform school, and as a self-respecting institution will neither accept nor keep boys who fail to measure up morally or who are in other ways unfit for the school.

Though, as always when the Gospel is presented, a few rebel against Christian standards and teaching, the Christian prep school has done such a good job of combining gospel truth with high scholarship that for John the fourth "R" has become the first "R." END

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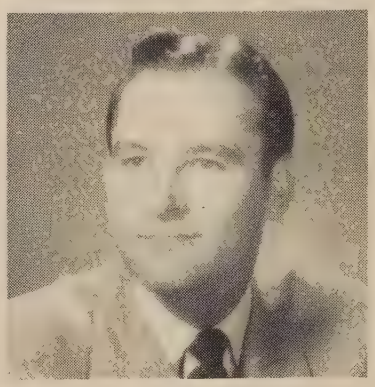

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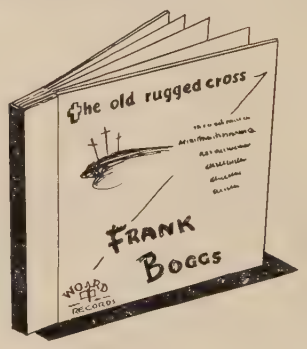

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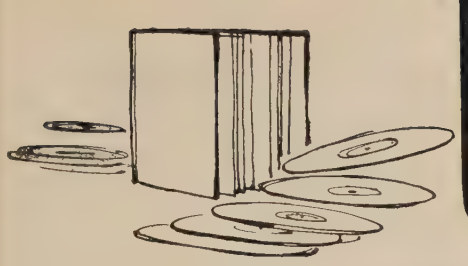

WENDELL P. LOVELESS
editor

FOR TEACHING OR YOUR LISTENING PLEASURE

Suggested Wedding Songs

SOMEHOW we always associate the month of June with weddings. Good recorded music might well be used as a background for joyous occasions of this sort. With this in mind, several International Sacred Recordings releases may serve a very practical purpose. More and more recorded music is coming into its own as a vital part of various types of service. First, the International Choraleers under the direction of the famous composer-director Albert Hay Malotte have recorded two of Malotte's own compositions, both of which are distinctly appropriate for nuptial services. One is called *Wedding Day* and is a very beautiful thing. The other is *I Pledge My Love,* likewise beautifully done and nicely produced. Both of these numbers would be excellent at any point in the service.

International also has recorded two songs by Charles Turner, one of our favorite tenors. One is Joseph Barnby's *Oh, Perfect Love,* and the other is *Love Shall Abide* by Albert Simpson Reitz. For many places and occasions it is not possible to secure the right kind of "live" vocal and instrumental talent. Recordings of this type would fit in nicely.

In addition, there is *Mendelssohn's Wedding March,* beautifully played by Paul Mickelson on the NBC organ. On the back of that record is the *Bridal Chorus* by Wagner, also played by Mickelson, and beautifully done, too. This is an International Sacred recording. You couldn't ask for better wedding music than the above three ten-inch, 78 rpm discs.

■ Tru Tone recordings are making real progress in quality production. They just sent me a few of their new releases. There are three ten-inch 78 rpm records of the Christian Brotherhood Hour Male Quartet, well known to radio listeners. This is an excellent group of men's voices and Tru Tone has done a good job of putting them on wax. The six sides which they have done are *When the World's on Fire, Amen, Hand in Hand, Wonderful Peace, Hold the Fort* and *Just a Closer Walk with Thee.*

Then there is a ten-inch recording by Neil Macaulay and the Musical Messengers. This ensemble has done *Beyond the Sunset* by Virgil Brock, and on the other face of the record, *The Holy City.* Neil Macaulay has a very clear, resonant soprano voice and she is well accompanied by a small brass ensemble which makes the whole effect very attractive. You will enjoy these two standard numbers. Here's hoping that Tru Tone will bring out many more productions of equal quality.

■ You know that I have been an enthusistic booster for the work of George Beverly Shea. When better baritone solos are sung, Bev Shea will sing them. You simply must hear his new RCA-Victor pressing of *He Died for Me.* This is sung as he uses it in the Billy Graham film *Oiltown U. S. A.* I have never heard him sing with better effect than in this number. It is simply beautiful. And Paul Mickelson does a beautiful accompanying job.

On the other side of this recording is orchestra and chorus production of the overture from *Oiltown U. S. A.* This number is under the direction of Ralph Carmichael. From a musical standpoint this is tops, although, being entirely instrumental, it will not have the spiritual blessing and message of the number on the other side.

■ Phil and Louis Palermo, who have done so much work with Youth for Christ International, have a host of "fans" all over the world. The new release by Sacred Records of two sides by these boys of the exceptional personalities will be most welcome news. The voices of the distaff side of these two houses also are heard, and with real effect in one of the numbers at least. You will enjoy *You've Gotta Live Your Religion Everyday* and also the very searching and effective number *Thirty Pieces of Silver.* Nathalie Haag does a good accompanying job.

■ I mustn't forget to mention most favorably another new RCA-Victor pressing of The Golden Chorus singing *Just For Today* (not the standard one, but a beauty by Guy Wood and Kermit Goell) on one side, and *Just Whisper,* a nice, easy number, on the other. The Golden Chorus is doing attractive recording. I haven't heard anything but the very highest quality from this singing group. Watch for their recordings.

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Wounded for Me
☐ 1068—Beneath the Cross of Jesus
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☐ 1075—Holy Ghost with Light Divine
Near the Cross
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When I Survey the Wondrous Cross

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by Wilmos Csehy, violinist and accompanied by Gladys Csehy, piano
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YOUTH LEADERS

(*Continued from page* 34)

able nature through the week. Consequently alert churches have "through-the-week activities" which offer more to youngsters than 45 minutes of Bible study.

Even missionary boards are joining. Recently the Latin American mission established its own youth department. Older mission stations carry on outdoor programs patterned after the American Christian youth organizations. But they all demand trained leadership in youth work.

The demand is increasing. "We can't keep up with it," says Mrs. Rana McDonald, Wheaton's placement secretary. On her hands are dozens of requests from prospective employers looking for the right college graduates. The urgent call from evangelical groups is for graduates with ability to organize for recreation in churches, camps and clubs. Secular sources echo the call for help. "It's tragic that we'll be able to fill only a few of these," testifies Mrs. McDonald.

"We have a lot of men and women placed in these jobs already," she says, leafing through her files. Willard Bass, missionary to Navajo Indians in New Mexico, coaches the reservation sports teams on the side. Duane Engholm combines chaplaining and counseling at Boy's Ranch in Channing, Texas; Charlie Hess, over in Tanganyika, Africa, wrote recently expressing his appreciation for his youth work.

Girls, too, are in the crop. Virginia Dyrness is in youth work in Atlanta, Ga. Marge Stone works with Young Life's Star Ranch in Colorado. The list is long with both men and women who have gone out from Wheaton's physical education program to do a job of youth leadership.

However, it's still barely scratching the surface. Our churches still lack the programs which will bring youth in contact with the life-giving message; Bible schools, colleges and seminaries are slow to turn out specialists in youth work.

But Wheaton has started and the success of the innovation can be measured by increasing demand for its graduates. END

BIBLE IN ABC'S

(*Continued from page* 25)

to help out children whose parents can never afford to send them.

Ann was one of the fortunate ones; there was still room to rattle around when she came (and did she rattle!). Today there are no vacancies below the fifth grade, and the "full" mark is rising a grade a year. But there were no vacancies when the school was founded either; there was no such school in the whole county.

Dedicated Christian parents became fearful of the way public schools were denying faith with silence, producing the impression that Christ didn't really matter. So they went back to the frontier method, they found a schoolroom, hired a Christian teacher, and brought their children and their Bibles. It has been done before; it can be done again. END

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KID STUFF

(*Continued from page 22*)

He nodded.

"Imagine you, a sophomore in college! Practically half way to being an engineer. We miss you at young people's."

He grinned teasingly. "You still go in for that kid stuff? Too bad you aren't going to college. Gives you a much broader view of things."

Although Carolyn could scarcely believe her ears, she heard herself laughing.

"Tell me about yourself, Carolyn. Are you a career girl since you finished high school last June?" He swung around and together they strolled toward her home.

She was still talking about her job as Dr. Galloway's secretary, bookkeeper, receptionist and errand girl when they reached her own crosswalk.

"Won't you come in for a little while?" she asked, anxious to detain him a bit longer.

He glanced at his watch. "Not this time, Carolyn. Mother will be waiting dinner. Thanks, anyway." An idea seemed to strike him. "How about a date Friday night . . . if you're not doing anything?"

She started to tell him about the young people's annual banquet in the church basement. Then she remembered. He was too sophisticated for that "kid stuff." She heard herself say, almost too ardently, "Sounds wonderful, Tom."

"Pick you up for dinner. About six-thirty. So long." He started off, calling over his broad shoulder, "We'll go out and live things up a little!"

Tonight was the night they'd "live things up a little." Maybe go dancing. She didn't know how. But Tom could teach her. And she had a new dress, the most exciting dress she had ever seen and the most expensive.

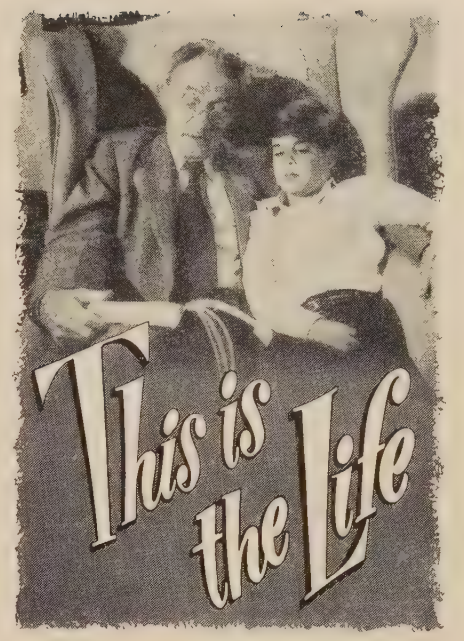
She opened her eyes. Her mother was looking at her intently, a sort of puzzled look on her face. In a quick flash of embarrassment, Carolyn swept out of her bedroom and into the living room.

"How do you like my new dress, Dad? Think it's good enough for Tom Jackson?"

Her father put down his newspaper and stared at her bare shoulders. "Carolyn Stewart," he said, deliberately and firmly, "you are not going *any place* in your underwear."

CORRECTION

In the directory for vacation Bible school material published in April, Covenant Press was listed at 1005 Belmont ave. in Chicago. It is now located at 5101 N. Francisco ave., Chicago 25. Gospel Publishing House, listed at 336 W. Pacific st., is located at 434 W. Pacific st., Springfield 1, Mo.



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CHRISTIAN YOUTH CINEMA, INC.

Jenkintown Road
Glenside • Pennsylvania

"Oh, Dad," Carolyn protested.

"You heard what your father said, dear," her mother interrupted, holding out the bolero jacket.

Automatically, Carolyn put out her arms as though she were still a little girl. Her resentment passed away as her mother's workworn hands lovingly adjusted the shoulder seams.

"There, doesn't she look nice, Dad?"

Her father grunted approvingly. As he swept the paper up before him again, an abrupt decision slashed across Carolyn's mind.

As though he guessed her thought, her father crumpled the paper down against the chair arms and looked sternly at her. "You leave all your dress on all evening, young lady. I don't care whether you bought it yourself or not."

"Yes, Dad," she said agreeably. What did it matter? The dress was prettier this way, even if it wasn't very daring. Besides she felt more at ease with the bolero covering her shoulders.

She smiled and her father started reading again. He was satisfied. He knew she never lied to him.

★ ★ ★

Praying stops sinning and sinning stops praying.

★ ★ ★

The doorbell staccatoed and Carolyn hurried to answer it. She thought she had never seen anyone as tall and handsome as Tom. She listened with pride as he greeted her parents courteously before he turned to her and said, "Shall we go?" He took her coat from the chair and held it out.

"Good night, Dad," Carolyn said as she reached back into the sleeves. Then she glanced at her mother. Something, doubt or dismay or disappointment, passed behind the clear blue of her eyes. "What is it, Mother?"

"Well, I don't like to ask you this, dear. But would you mind stopping at the church for the roaster I loaned to Mrs. Peters? I need it for tomorrow. Mrs. Peters said she'd leave it in the corner cupboard of the kitchen." She hesitated apologetically. "It never occurred to me that you might not be going to the banquet tonight." She stopped abruptly, as though she might have talked out of turn. She always said that religion and church work or church societies shouldn't be forced on anyone.

"We'll get your roaster, Mrs. Stewart," Tom declared. "It'll be no trouble at all."

Carolyn fidgeted uneasily as they drove toward the church. An ironic quirk of fate it was that would force her to go down into the basement and announce to everybody she wasn't going to stay. Of course, it wasn't anybody's fault. Only

(*Continued on page 94*)

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HARRY BRISTOW
editor

How To Get Good Sound

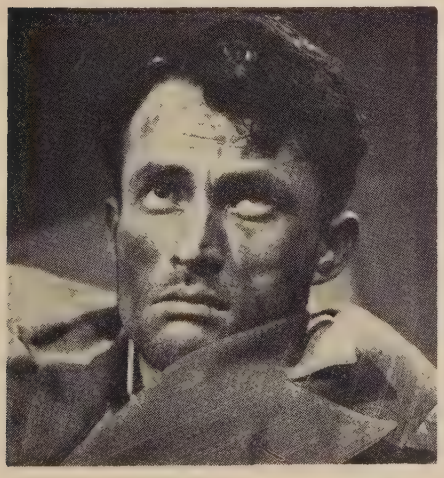
SOUND motion pictures, combining the effectiveness of undivided seeing with uninterrupted listening, are a most powerful means of reaching men's hearts and influencing their pattern of life.

In the presentation of Christian films, there is little difficulty in presenting a good clear picture. However, the presentations in many cases are plagued with poor quality sound. The following suggestions for improvement are given for experiment in individual situations.

First, place your projector speaker above the heads of the audience. Second, try using two speakers. Third, if the speaker comes in a separate unit, try opening the back of the case. Fourth, adapt sound into auditorium amplification unit; make direct contact or place microphone in front of projector speaker. Fifth and finally the best, secure a bass reflex enclosure with a good high fidelity speaker which gives added bass range; to further enhance this setup, install a tweeter which provides an extended range of clean brilliant reproduction.

Try these and if you have any suggestions let us hear from you.

■ *The Street,* a Calvacade production, brings to life a documented story from out of the files of the Pacific Garden Mission. This is the story of an egotistical young man who thought he had all the answers. His associations and drinking habits lead to a traffic violation, attempted burglary and in running away from justice he lands in Chicago's Skid Row. Finally intoxicated, sick, unfitly clothed and with frostbitten feet he winds up in the Pacific Garden Mission.



Converted alcoholic tells story in new film.

Through the counseling of a medical doctor he accepts Christ as his Savior. The working of the Holy Spirit in his life leads him to confess his part in an attempted burglary. A one year sentence is handed down, but he is released to the custody of Harry Saulnier, the superintendent of the mission.

The street of forgotten men has once more become the highway to heaven through the ministry of the Pacific Garden Mission.

The film can be used in evangelism and in a temperance program. Youth organizations should be able to use the film to great advantage. Because of certain scenes, I do not recommend the film for children. Running time is 35 minutes in color, rental.

■ *Search For Christ,* an Illustrate Inc. production, is a series of 13 episodes of the adventures of young Timothy and his tutor Abgarus. The stories are fictitious, but centered in biblical times. Incorporated in the films are the teachings of Christ such as the Golden Rule, You Must Be Born Again and other essential truths.

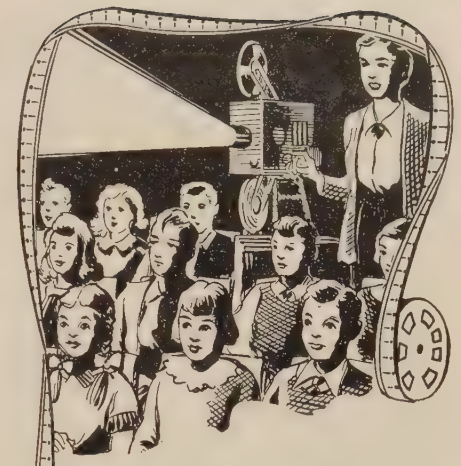
The stories are presented through drawings and the dialogue is carried by the narrator characterizing the individual characters. Basically the films are filmstrips placed on 16 mm sound film, however, camera work lends some action.

Use of the films would be limited to Primary and Junior age levels. I further suggest their use in childrens meetings, Bible school and as an added attraction, in Daily Vacation Bible school. If used in a series, the interest should increase as each episode unfolds. Each episode runs 12 minutes in black and white, rental.

■ *The Stolen Watermelon,* a Gospel Films production, is the story of a luscious looking watermelon which teaches Willie, son of Christian parents, the lesson, "Be sure your sin will find you out."

Seeds from the stolen watermelon buried by Willie in the garden, eventually sprout, and bring him face to face with his sin. An understanding dad and mother remind him that the Lord Jesus Christ died to cleanse us from all sin. In the garden, Willie accepts Christ as his Savior. His immediate concern is for boys and girls who do not know the Savior.

This filmstrip is highly recommended for Juniors. The script and art work are very satisfactory. It is a 35 mm filmstrip, 82 frames in color, sale. END



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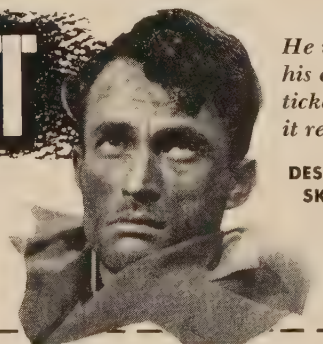
THE STREET



He wrote his own ticket and it read:

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Please send me information on "The Street"

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KID STUFF

(*Continued from page* 92)

she hoped that Tom wouldn't think she and her mother were trying to trick him into attending the banquet.

Well, she'd see that no one persuaded Tom. Then they'd go to dinner and really "live things up." Almost before the car came to a complete stop in the parking lot, she flung open the door and said, "I'll be only a minute, Tom."

"Hey, wait for me," he cried. He was at her side and had taken her arm. "I might see some of the old gang."

The piano in the corner sent out a tuneful accompaniment to the old-fashioned round that echoed through the basement. It sounded delightful to Carolyn as she and Tom ran lightly down the stairs.

All of a sudden, all the young people looked up toward them. The singing stopped like a phonograph record when one picks off the needle. A chorus broke out, composed of, "Hi, Carolyn. You're late. Hi, Tom. You've got a reason! Hey, Tom, come here."

Carolyn waved. Instantly, there was a crowd around them. Everybody was glad they had come. It would be such fun to stay. Being with Tom, alone, however, would be even more fun. She couldn't have both. Her heart started to pound in her throat and choked off her greetings. She slipped away, leaving Tom in the midst of the crowd, and hurried to the kitchen.

The busy women, fussing with the last preparations for the dinner, paid her no attention. One of them was slicing a big, baked ham. The juice running down the sides made her mouth water. Well, she and Tom would soon eat, too. Taking down the roaster with her mother's name chalked on the bottom, she rushed out to rescue him.

His former friends had pulled Tom over to the piano. Two of them had their arms across his shoulders as though to prevent him from leaving.

Tom's rich baritone reverberated through the room now. He was putting on an act, being a good sport, pretending he enjoyed himself, to keep from hurting their feelings. She knew each measure of the rhythm was another second wasted of an evening he was going to "live it up" with her.

Where would he take her? Would they dance? Exciting questions. The answers would be even more exciting. She marched toward the piano in step with the lively tune.

Then, suddenly, her feet lagged, putting her out of step. A peculiar, jittery feeling came over her. She knew it wasn't because of the way her feet didn't walk with the music. It was something deep inside that was out of rhythm.

She had to get Tom out of here be-

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God bless all who speed your flight
To where I wish you to be,
And bless all those beneath the roof
Where I would bid you rest;
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fore someone dragged him to one of the long tables that was steaming with dished up food. He didn't want to stay.

Yes, she'd get him out of here in time. Then she'd tell him how she really felt about him. No matter how much it hurt, she'd have to tell him she couldn't be real friends with a boy . . . no, a man . . . who scoffed at the Things that would be important to her forever—Christ, salvation, the peace that comes from living a separated life. She had to tell him before she lost interest in those Things. Maybe she'd come back to the banquet by herself . . . if she wasn't too ashamed.

The gong in the kitchen sounded and someone cried, "Soup's on. Line up!"

Groups of young people began to move toward the tables. Freddy Smith, who was seated at the keyboard, began to

★ ★ ★

Seven days without prayer makes one weak.

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play, slowly and solemnly, the introductory verse of the piece they'd sing as they marched to their places. A sort of lonesome feeling squeezed down inside Carolyn as she smiled up at Tom.

He was half frowning at Freddy, who had once been his best friend. Impatiently, his hands bobbed in the air. He seemed to be trying to rush Freddy through the music so they could leave less discourteously.

All at once, in one sweeping movement, Tom plopped down beside Freddy and shoved him over. "How many times have I showed you how to play this?" she heard him say, goodnaturedly. "You got to live things up a little."

His fingers flicked over the keys, fast and sure. He grinned up at Carolyn. "You like ham?"

She nodded.

"Then how about living it up right here?" he asked.

She nodded more vigorously, not quite believing what was happening. She had misunderstood all along.

"Save me a place?" He took the roaster from her with one hand and put it on top of the piano without breaking rhythm.

She was still nodding as she turned away from him and fell in line. The piano crashed into the opening verse and they all began to march.

At first she sang as she always did, timidly, unsure of her pitch. Then gradually the vibrant tones of "Onward, Christian Soldiers" seemed to penetrate her very soul. She began to sing as though her voice were every bit as pure and colorful as Tom's. This is where they—she and Tom—belonged: in God's house with God's people. They could "live it up" right here better than any other place in the world, now and always. END

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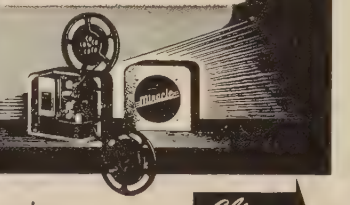

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DR. V. RAYMOND EDMAN, *editor*

YOUR Spiritual Clinic editor each month is V. Raymond Edman, well-known Christian leader. From his background as Wheaton College president, former pastor, missionary teacher and author, he brings a wealth of practical experience in Christian living to CHRISTIAN LIFE readers.

It is with pleasure that we present Dr. Edman to you each month, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns; letters are held in strictest confidence. Address questions to Spiritual Clinic, CHRISTIAN LIFE Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

■ **How do you interpret Matthew 24:34? The word "generation" has always puzzled me, for certainly all the things Christ prophesied as surely coming to pass did not do so in the generation to which the words, "This generation shall not pass, till all these things be fulfilled," were addressed.**

The word "generation" in Matthew 24: 34 means primarily "race, kind, family," and not a span of time as often now it is used. I believe it has reference to the continuation of the Jewish people in the providence of God until all these prophecies have been fulfilled.

■ **Does inherit eternal life mean the same as to be saved? If so, in order to be saved we must put Christ first in everything, according to Luke 10: 25-28. Jesus says that to inherit eternal life we must love the Lord with all our mind, soul and strength.**

In Luke 10: 25-28, the lawyer framed his question in legal language familiar to him. He was of the opinion that one could inherit eternal life, just as one inherits substance from another. The Lord Jesus showed him that he could not keep the standard of the law, and thus could not inherit eternal life. By grace we are saved, through faith, as we believe in the Lord Jesus Christ as our personal Savior. (John 1: 11, 12; 3: 16; 5: 24; Eph. 2: 8, 9; Rom. 10: 13.) We know we have eternal life by believing on Him. (I John 5: 10, 11). Assurance comes because of His Word and not because of feelings.

■ **Is there any special reason why the words written above Jesus' name are recorded different in each Gospel? Matthew, "This is Jesus the King of the Jews"; Mark, "The King of the Jews"; Luke, "This is the King of the Jews," and John, "Jesus of Nazareth the King of the Jews."**

The "accusation" on which the Lord Jesus was crucified was written by Pilate and then translated into Greek and Hebrew. As a result, there were three inscriptions above His head, written in Latin, Greek and Hebrew, that all who passed by might read. It is generally held that the gospel writers used one or other of these statements in recording the gospel story.

■ **Is it right for the church family to grant the privilege of using the church building for a wedding between a professing Christian and an unbeliever?**

The uses to which the building is allowed must be determined by the members of the congregation. To the church that has a clear-cut testimony for Christ and a high level of spiritual life, this question will rarely arise, in my opinion. Where II Cor. 6: 14 is lovingly taught there would hardly be a request for a wedding between a believer and an unbeliever in the church edifice.

■ **Does Gen. 1: 26-28 speak of a mankind created before Adam? Would this explain Cain's marriage?**

Gen. 1: 26-28 does not refer to mankind existing before Adam. There is no reference anywhere in Scripture to such a pre-Adamic race. As to Cain's marriage, we have no indication as to his age when he was married; but in view of the late marriage of many of the early dwellers in the earth it is not unlikely that he was several hundred years old at that time. By then there were many descendents of Adam and Eve in the earth.

■ **I re-dedicated my life to the Lord a few months ago, after being out of fellowship with Him for several years. But now I have such an urging, restless feeling that I can't seem to settle down to anything, not even my housework. What would you suggest I do?**

The Lord's people should not be restless and uncertain as to the will of the Lord. In James 1 we read that, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." In Ephesians 4 we are told to be "understanding what the will of the Lord is." I would suggest three little chapel talks, *The Discipline of Darkness, The Discipline of Discernment* and *The Discipline of Decision* for your study. It will require real discipline of spirit for you to set yourself definitely to do your housework, to set aside time for the Word and for prayer and for some sphere of activity in the Lord's work. As we keep looking to Him, the Author and Finisher of our faith, we are enabled to run with patience the race that is set before us (Heb. 12).

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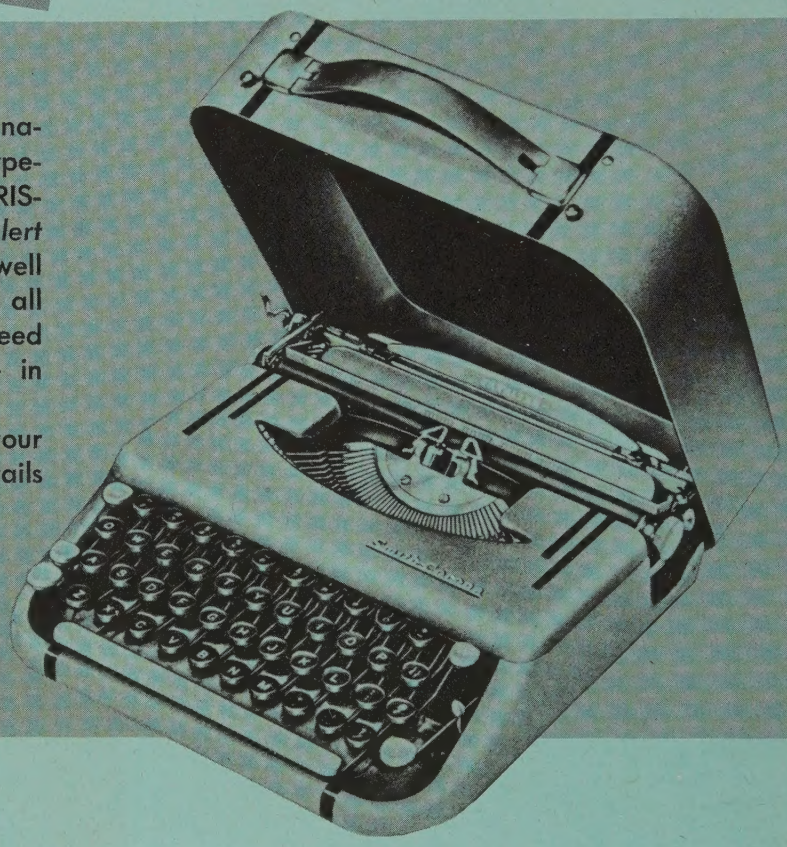

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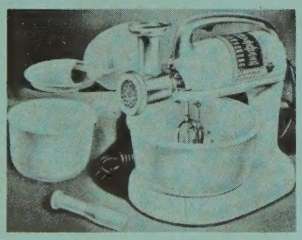

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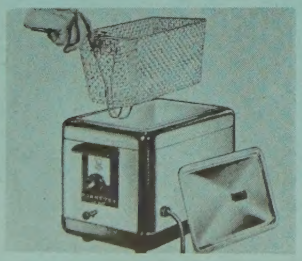

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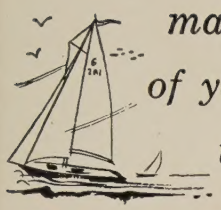

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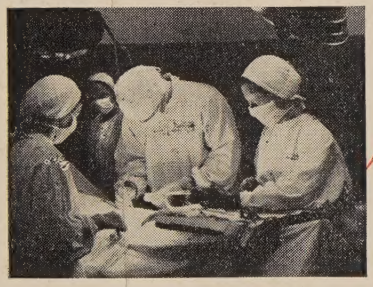

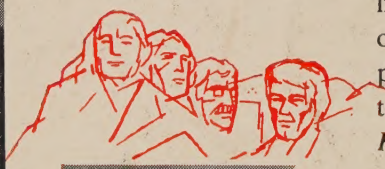

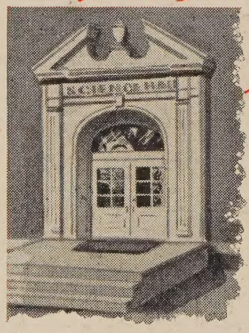

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